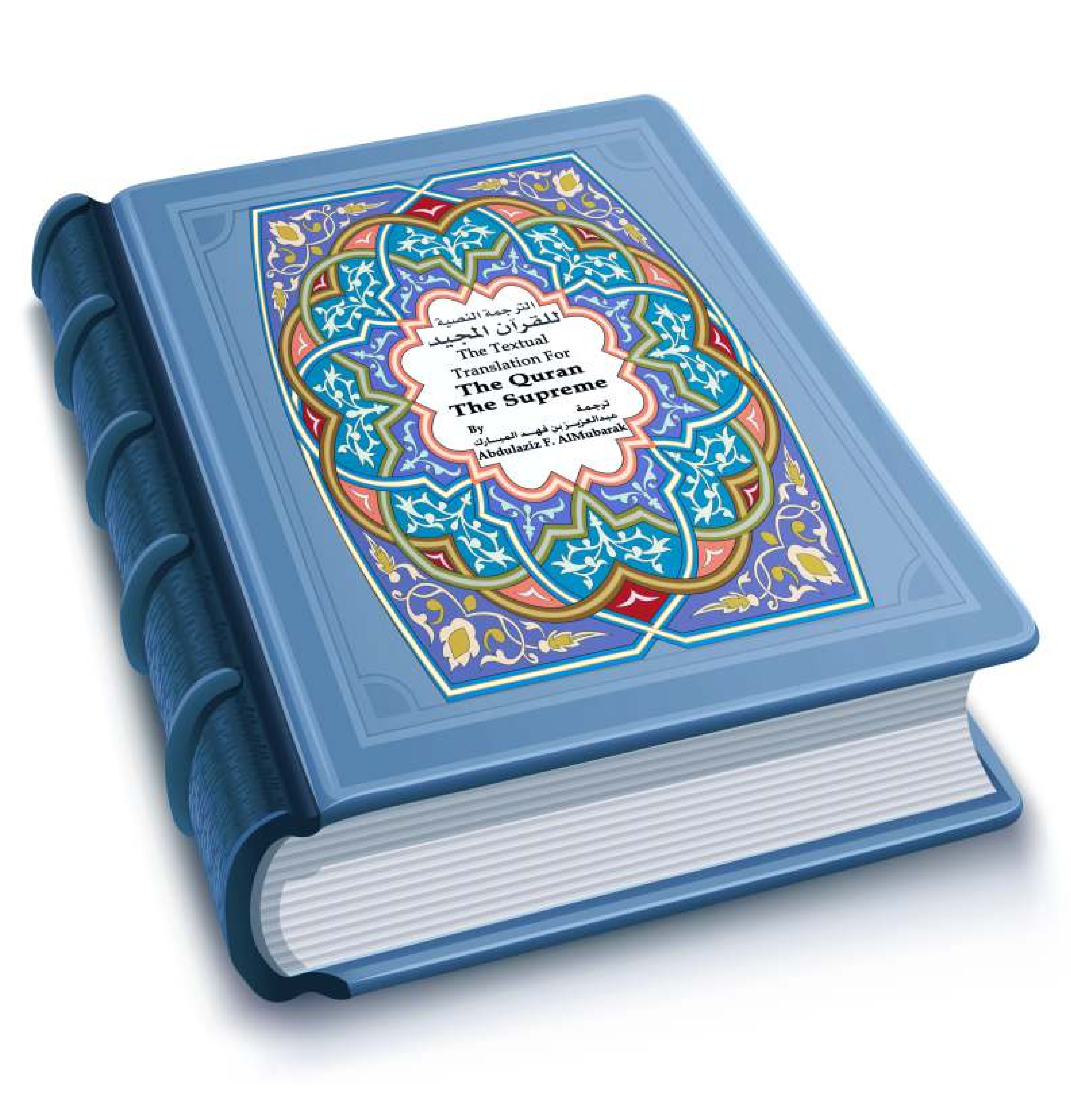
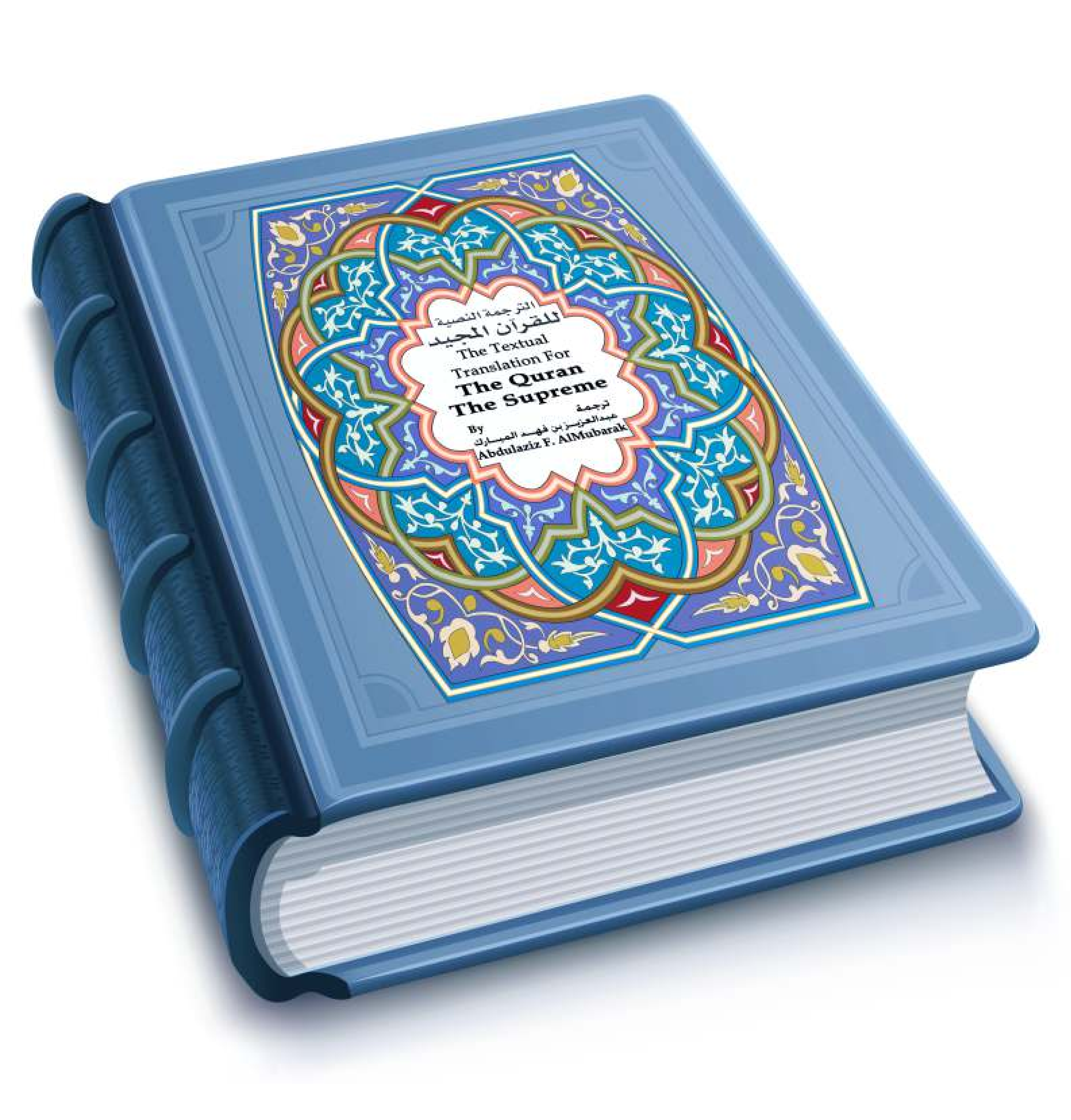
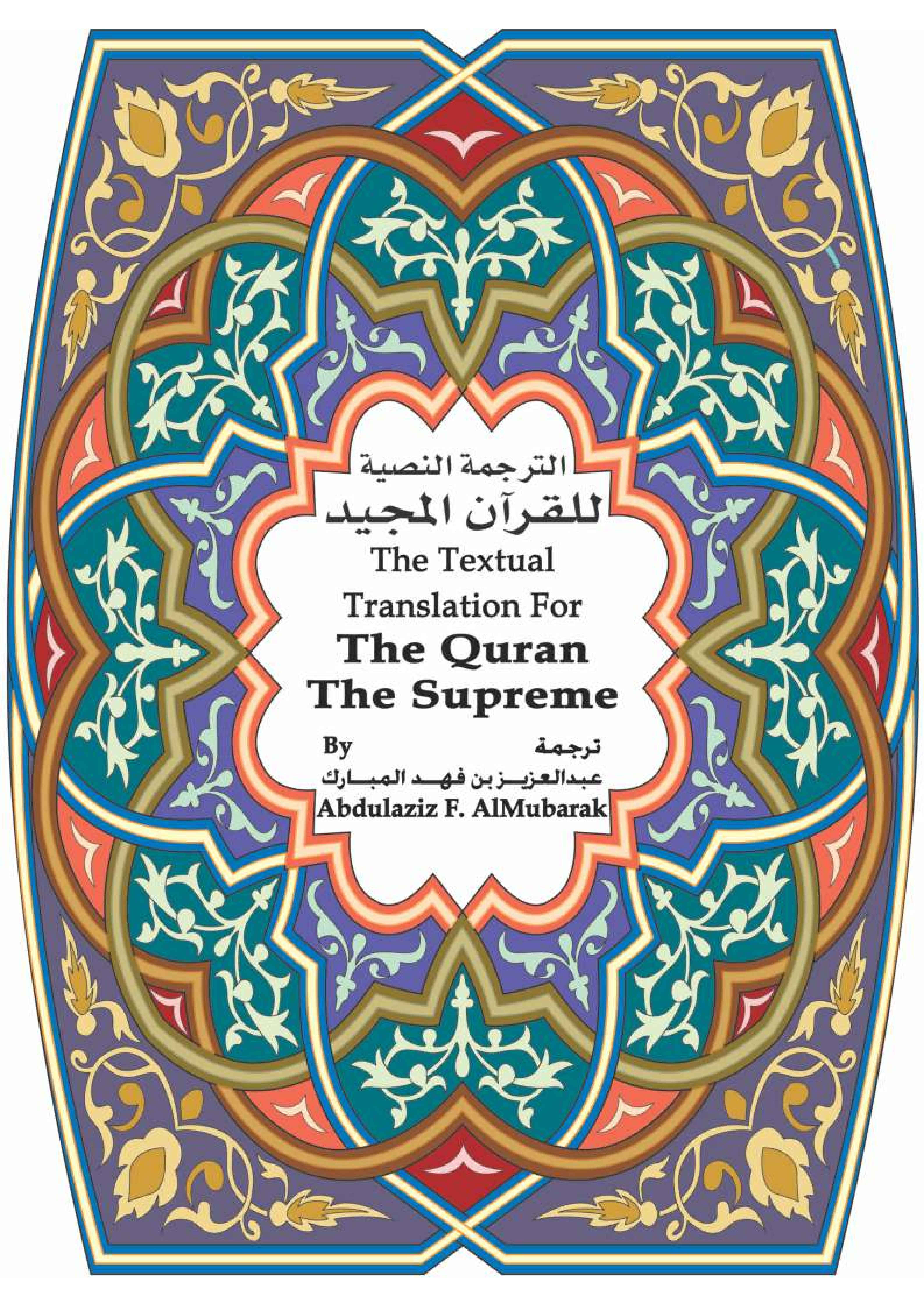

الترجمة النصية
للقرآن المجيد
The Textual
Translation For
The Quran
The Supreme
ترجمة
By
عبدالعزيز بن فهد المبارك
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VERY IMPORTANT ANNOTATION

This translation is unique and first of its kind for The Qur'an The Supreme.

The reader is kindly requested NOT to plunge into reading any part of it without first reading its Introduction and Prelude! This is absolutely necessary to better prepare the reader for easy, proper, and correct reading!

If the reader is versed in Arabic then, please read the ÁÇÏ äto be found in the Index section of this web site.

Thank you
The Translator


بسم الله الرحمن الرحيم
١٤٢٠

بسم الله الرحمن الرحيم

تمهيد

الحمد لله و الصلاة و السلام على نبيه المصطفى و على آله و صحبه و سلم تسليماً كثيراً! الحمد لله على نعمه التي لا يحصيها إلاهو، سبحانه و تعالى، و أشكره ملء السماوات و الأرض و ما بينهما أجزل الشكر و أكمله على أن بلّغني و أتممت هذا التنقيح الأخير **4.6.1** الذي أعتبره حقاً يحمل **أفضل** و **أدق** ترجمة **نصاً وصيغة** لكتاب الله، حتى الآن! وهذه الترجمة **فريدة**، إذ **لامثيل** لها في أي لغة! نعم **فريدة لنهجها الفريد** و **التزامها الدقيق لنصوص القرآن وصيغة**! أرجو من الله أن **يتقبلها** ويكتب لها القبول عند أكثر الناس، وأن ينفع بها الجنس البشري قاطبة، إن شاء الله!

لقد استغرقت هذه الترجمة سبعاً من السنين أو أكثر، من العمل **الدؤوب**، الذي جبت فيه الكثير من بلاد العالم، مستعيناً بالله **أولاً** و بجمع كثير من كتب التفسير ومختلف كتب علوم القرآن و اللغات، و الإجتماع بالعديد من الناس و العلماء في مختلف المجالات للنقاش و البحث بصدد هذه الترجمة!

الجدير بالذكر أنّ كل نبي مرسل آتاه الله **معجزات تخصه لقومه ولزمانه**! أما المصطفى صلى الله عليه وعلى آله و صحبه وسلم تسليما كثيراً، فإنّ الله جعله صلى الله عليه وسلّم [1] **كافّة وخاتم النبيين**! و **معجزته** بل **معجزاته القرآن المجيد**، **بنصوصه** و **بصيغه الفريدية** و **السهلة الممتنعة** و **السرمدية الصحة**! ومن تلكم النصوص و الصِّيغ **الثابته تتبدّى معجزات كثيرة في مختلف العلوم وعلى مر العصور**! و القرآن **لكل البشرية ولكل زمان ومكان الى يوم الدين**! ومن هنا **تتجلّى أهمية نصوص القرآن** و **صيغه**، و التي **لا بدَ من التقيد و الإلتزام بها بمنتهى العناية**! **فلا يجوز** أن **يزاد عليها ولا ينقص منها ولا يحوّر (يغيّر) فيها ولا بأقل القليل**! ذلك لأنّ **كل جزئية** في القرآن المجيد **مقصودة لذاتهما وبذاتها** من لدن العزيز الحكيم! فالقرآن **في أعلى رفعة وأكمل بلاغة فلا يعلى عليه**!

أن هذا القرآن العظيم، الذي تكفل سبحانه و تعالى **بحفظه نقياً، كيوم أنزل، وسيظل كذالك الى يوم الدين**! في **نصوصه** و **صيغه** العجب العجاب! في تلكم **النّصوص** و **الصيِّغ** تكمن **كنوزه الكبرى و معجزاته العظمى و الدّائمة**! وعليه **فلابد** من ترجمته **ترجمة بمنتهى الدقة و الضبط نصاً وصيغة للحفاظ** على **تلكم الكنوز و المعجزات الأبدية، و التي تظهر بين الفينة و الفينة، أي كلما تقدم الزمن وتطورت العلوم**!

فمرة أخرى الحمد لله على ما تم، و أرجو من الله أن **يتقبّلها ويجعلها خدمة دائمة للعالمين** ويوفقني بإخراج و توزيع هذه الترجمة في أحسن حلة و أجمل رونق، إن شاء الله من بلد الحرمين الشريفين **أوّلاً**، حيث أن القرآن انبثق بنوره و هديه **أولاً** من بلد الحرمين الشريفين، وبالله التوفيق و عليه التكلان!

المترجم

تم بفضل الله و هدايته\فالحمد و الشكر له.

حرر في 27\09\ 1430هـ الموافق 17\09\2009م و نقّح في 13\03\1432 الموافق 16\02\2011م

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[1] الـ "ـة" في " كافة" هي للمبالغة، كما في "علاّمة"؛ فهو صلى الله عليه وسلم "كاف" لكل النّاس إلى قيام الساعة!

By Allah's name *Ar-Rahman Ar-Raheem* (*The multitudinous mercy Giver*)!

Preamble

The praise is for Allah and the prayer and the peace are upon His select-Prophet and upon his kins and companions multitudinal peace! The praise is for Allah for His boons that are not comprehensively countable except by Him! My thanks, fill of the Heavens and the Earth and what is between both, most ample and complete, for Him Who enabled me to conclude this Revision 4.6.1! This Revision truly encompasses this *unique*, *choicest*, *precisest textual and formalistic translation* of Allah's Book, *The Qur'an The Supreme*, until now!

This translation is unlike *any* other in *any* language! Its *unprecedented* methodology and *meticulous* adherence to the *verbatim* of text of The Qur'an make it rather *unique*! I solemnly pray to Allah to clemently accept it and make it meritorious to most peoples, and benefit the entire human race by it!

It surely preoccupied me through diligence, perseverance, and innovation day and night for about seven years! Such years I consider to be the best-ever preoccupation of my life! During those years clearly I took advantage of many books of *Tafaseer* (Qur'an explanations) by various and noted scholars and other noted books dealing with The Qur'an and its contents! I also crisscrossed many places and had met with many peoples in Saudi Arabia, U.S.A and part of Western Europe in pursuit of improving this translation! I learned a lot because of my such preoccupation!

Worth mentioning regarding The Qur'an is that every messenger of Allah, Allah gave him *local* miracles suitable for *his people and time*! But Mohammad (SAWS) his miracle is *perpetual* and *ubiquitously suitable* for *all times and places* to the end of time, i.e. The Qur'an The Supreme! Supreme means it is *above all* in loftiness in every possible aspect, *most perfect and complete* with respect to elegance and eloquence of expression! Its miracles appear every now and then in every human endeavor of knowledge! That is: it *categorically* states what the various sciences come to *discover* over time, *time and again*!

Text of The Qur'an carries *multiple* and *cumulative* meanings! Text of The Qur'an is *incorruptible*, *perpetually preserved* in its *absolutely pure* form, as the time it was first revealed! Allah Himself *guaranteed* its incorruptibility:

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x]
and verily We (*are*) for it[x] surely keepers-up." (S15:9)

Inherent in The Qur'an's *verbatim* are *hidden* and *apparent* treasures and miracles that become obvious as the sciences progress over time! Hence, its translation *must strictly adhere to its verbatim*, i.e. in text and format, as nothing else will suffice! Translating The Qur'an by "meanings" is not only *fatally flawed* but definitely *shortchanges* it as well as its apparent and implied messages absolutely, and that is surely unacceptable!

Once again I submit my greatest thanks and the ultimate of the praise to Allah for what-ever achieved so far with respect to this translation! So I sincerely and solemnly pray to Allah to clemently accept this work and make it to permanently serve humanity and Islam! In the same vein I also pray to Allah to enable me to produce and present this work in the

most beautiful and appreciated mode for all concerned, first from country of The Two Sacred Mosques, as The Qur'an had first emanated from that locale!

The Translator.
Saturday 16/03/1432 corresponding to 19/02/20011

بسم الله الرحمن الرحيم

نداء 2 إلى جميع المسلمين، خصوصاً العرب منهم!

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

1. هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبّوا وتعاونوا لخدمة كتاب الله، بترجمة إلى اللغات الحية، وعلى رأسها اللغة الإنكلنزية! حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل أيجاد جملة من كلمتين فأكثر في أي من تلكم التراجم تطابق النّص الكريم! أن فيها جميعاً، بغير عمد من مترجمي تلكم "التراجم"، ما لم يقله القرآن، وحذف ما يقوله القرآن! بل أدهى وأمر فيها ما يناقض القرآن في القول والمعنى! (انظر الفقرات 15، 17، 16 و 18 فيما يلي لتبيان هذا القول)!

2. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله! يقول الحق سبحانه وتعالى: "ونزّلنا عليك الكتاب تبياناً لكل شيء" (النحل 89)! قف وتدبَر: "الكتاب تبياناً لكل شيء"! من قل إيمانه قد لا يستوعب، بل لربما يستغرب ويعرض بانسبة لنص هذه الآية الكريمة! نعم العرب والمسلمون حينما أخلصوا إيمانهم واقتدوا بالقرآن وتبيانه في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية! وعليه لا بد من إخلاص الإيمان بالقرآن والإهتداء به لاكتشاف الوجود وسرائرّ وللعودة لصدارة الحضارة الإنسانية! القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جلّ من قال:

"وإنّا له لحافظون" (الحجر:9)!

فالقرآن ومعطياته وعطآته، التي لا تنقضي على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل النآس، بل لكل ما في الجود من جماد وحيوان وأقوال وأفعال! القرآن هو الكتاب الوحيد الذي لا تنقضي عجائبه إلى أبد الدهر!

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية الغربية ومنطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلا كلام الله، ويستحيل أن يكون من صنع البشر! ودراسات ألإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن فعلا: "تبيانا لكل شيء"، وصدق الله العظيم، ومن أصدق منه قيلا! فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة (النحل 89)، من أن الكتاب هو فعلا: "تبيان لكل شيء"!

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدّقة والإتقان لنصوصه وصيغه، حيث أن تلك النّصوص والصيغ مقصودة بذاتها ولذاتها، إذ **إنّها لأبلغ بيان من خير بنيان أنزله أعزّ من قال!** (انظر الفقرات: 3-11 فيما يلي).

3. وأيضاً يقول الحق سبحانه وتعالى: " **قل يا أيها النّا س إنّي رسول الله اليكم جميعاً**" (الأعراف:158).

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله و صحبه وسلم تسليماً كثيراً، أن هذا الرسول هو **لجميع** النّاس! وطبعاً **جميع** الناس لهم لغات **مختلفة**! والمسؤولية لايصال رسالته صلى الله عليه وسلم الى **جميع** النّاس، تقع **عليه** وعلى **العرب المؤمنين**؛ امتناناً واستجابة لقوله سبحانه وتعالى:

"وإنّه لذكرٌ لك ولِقومك وسوف تسئلون" (الزخرف:44).

هذه الآية الكريمة **تقرر** حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "**ذكر**" أي **شرف** و **صيت** و**عزة للرسول** صلى الله عليه وسلم و**لقومه**، (ب) "**وسوف تسئلون**"، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى!** و(ج) **أنه** صلى الله عليه وسلم و **قومه** سوف **يسألون! فهو** صلى الله عليه وسلم بلا أي شك **قد أدى الأمانة و بلّغ الرسالة** على **أفضل وجه!** أمّا **قومه**، في العصور الحديثة، فهذا شأن فيه قول بل أقوال!

4. كذلك فإنّ الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

"وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر:7)
ذلك لأن **أقوال** و**أفعال** الرسول صلى الله عليه وآله وسلم تسليما كثيرا هما **استكمالاً** و**تفسيراً** للقرآن ورسالة القرآن!

5. وعليه فللإهتداء بالقرآن، لاكتشاف الوجود وسرائرة، ولصدارة الحضارة لابد **للناس**، الذين **لهم لغات مختلفة**،كما أسلفنا، من ترجمة **نصية دقيقة** و**متقنة** للقرآن المجيد،ليتسنى لكل من يهمّها الأمر معرفة ماذا يقول القرآن في **كل ما يقول بالضبط وبمنتهى الدقة والتبيان!** والقرآن **متقن الدّقة** و**ثابت النّص والصيغة ومقتضيا تهما**، و**حمّال للمعاني التراكمية والمتجددة لكل العصور وتطوّر العلوم!** وتلك الصفات من **إعجاز** القرآن و**البرهان** أنّه فعلاً كلام الله!

6. الترجمة **لغة** هي: (أ) **تفسير لكلام**؛ (ب) أو **نقل دقيق وأمين لكلام من لغة إلى أخرى**؛ (ج) أو **تدوين لسيرة ذاتية!** فالترجمة كـ الصلاة! **"الصلاة" لغة** تعني **الدعاء**، أو **مكان** الصلاة (لهدِّمت صلوات، أي أماكن العبادة= الكنائس)؛بينما **شرعاً** تعني **الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها ثم الخروج منها بـ "السلام عليكم ورحمة الله"! فحديثاً** الترجمة **ينبغي انصرافها لـ** 6(ب)،كما تنصرف **الصلاة غالباً** للمعنى **الشرعي!**

7. أيضاً هنالك الحديث الشريف الصحيح الذي يقول:
"نضّر الله امرءا سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه."
" فوعاها ثم نقلها كما سمعها..." أي **فهمها** و**استوعبها** أي حفظها في وعيه أي عقله؛ "ثم نقلها **كما سمعها"**، أي **بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصها** و**صيغتها!** في هذا الصدد جدير بنا أن نتذكّر حديث **النوم** الذي علمه المصطفى،صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيِّك الذي أرسلت"؛ ولمّا أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصححه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن **النّص والصيغة** هما من **الأهمية الكبرى** بالنسبة للحديث، وهما للقرآن **أهم وأكبر! فلابد من أن نرعوي!**

8. فإذا كان **النّص** و**الصيغة** بالنسبة **للحديث** هما بتلك المكانة **العليّة** و**المهمّة، وذلك حقّ**، فـ**كلام الله** من باب **أولى!** اي **لابد** من **نقل كلام الله** الى الآخرين **بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغه!** ذلك أنّ تلك **النّصوص والصّيغ للقرآن مقصودة لذاتهما وبذاتها**، وعليه **فلابد من نقلها الى الآخرين بأقصى درجات الدقة والإتقان!**

9. فمن **هذا المنطلق**، وبعد **عمل دؤوب وابتكارات جديدة،وتجربة أصيلة**، وفقني الله لتحقيق **أول** ترجمة **فريدة**، من حيث **نصية العرض وأمانة النقل ودقة الترجمة وكل ما يترتب عليها، توافقا لنصوص القرآن وصيغه، دون زيادة ولا إنقاص ولا تحوير لأي جزئية** من القرآن المجيد! أحمد الله وأشكره على ذلك!

11. ذاك من جهة، ومن أخرى فكتاب ذلك شأنه من **المكانة العليّة،وحفظه بالمشيئة الربّانية**، والشاهد من **حرص** المصطفى صلى الله عليه وسلم، على **النّص وصيغته**، ونقلهما **كما هما، وبمنتهى الدِّقة والإتقان نّصاً وصيغة!**
ألا يفرض ذلك على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء في 7 أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن **أعظم** و**أقدس** و**أصح** كتاب على وجه الأرض **لصلاح الدنيا والآخرة للبشرية** بل **لكل ما في الكون!**

12. بعد أحداث الحادي عشر من سبتمبر 2001 وفور اكتشافي، الذي حقاً أذهلني آنذاك، والذي مفاده أنّه لا توجد **ترجمة نصيّة ودقيقة** للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة! وبعد تردد وتفكير عميق قررت مستعيناً بالله ومعتمداً عليه سبحانه **أولاً**، وملتمساً العون ممن يستطيع **بنفسه** أو **بمعرفته لغيره** أن يعينني أو يتعاون معي في إيجاد **الترجمة المنشودة**، أي **الدقيقة نّصاً وصيغة** لكتاب الله في اللغة الإنكليزية ،لعل وعسى أن تكون تلك الترجمة **المرجع** و**الأساس** لترجمات أخر تتوالى تترى،إن شاء الله، في **جميع** اللغات،خصوصاً الحية منها!

13. خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية اكثر لغات العالم تداولاً في جميع القارات، وعليه كان على **المسلمين، والعرب منهم خاصة، المبادرة** بترجمة القرآن والحديث الصحيح\الحسن الى الإنكليزية ترجمة **دقيقة النص والصيغة، أي بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصوص وصيغ القرآن والحديث الصحيح\الحسن!** وبما أنّ **نصوص** القرآن **وصيغه مقصودة بذاتها ولذاتها** وهي في **منتهى** البلاغة و**دِّقة البيان** و **الإتقان**، خصوصاً فيما يتعلّق في التعبير بما **قلّ ودلّ**، و**برسم الصورة والمعنى نصاً وضمناً\تلميحا أو كناية!** وكذلك بالنسبة للحديث الصحيح\الحسن! أي لا بد من ترجمتهما ترجمة **دقيقة وأمينة نصاً وصيغة!**

14. إنّ من يتشرّف بترجمة **القرآن المجيد** أو **الحديث الشريف** لا يحق له، كائناً من كان، أن **يزيد** أو **ينقص** أو **يحور أي جزئية** منهما! الأمر المشين أنّه لا توجد **ترجمة نصية، دقيقة وأمينة** للقرآن المجيد، حتى الآن؛ أنظر الفقرة 15 فيما يلي! ويا للأسف الشديد كذلك لا توجد **ترجمة نصية، دقيقة وأمينة للأحاديث الصحيحة\الحسنة!**

15. أ- يعلم **جميع العارفين** أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهاد اصحابها، جزاهم الله خيراً وأثابهم بالحسنى، لا تصلح، جملة وتفصيلا! لماذا؟ سأبيِّن بعد قليل إن شاء الله!

في العصر الحديث، **ترجمة القرآن لابد أن تكون: نَقل كلام القرآن نصاً وصيغةً بدقة وأمانة إلى إى لغة أخرى! الدقة والأمانة، أي التقيد والإلتزام بالنّص وصيغته من العربية إلى اللغة المنقول اليها**، وذلك **أمانة** للترجمة و**لخطير ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح\الحسن**؛ إذ **عليهما تبنى العقائد والأحكام!** وحيث أنّ تلكم "الترجمات" **أهملت النّص** الكريم و**صيغته، وحتمياً لازم ذلك تعويضاً بحذف** كلمات وكلمات مما **جاء** في القرآن و**أضافة** كلمات وكلمات بما **لم يرد** فيه، و**تحوير** كلمات وكلمات بما **لا يتلائم** معه، بل أبعد من ذلك أتت **بنقيض** ما يقوله القرآن! مثلا عند ما استبدلت (كلها جميعاً) كلمة "**نعم**" في محل كلمة "**بلى**"، أينما وجدت كلمة "**بلى**" في القرآن! وبذلك طبعاً دون قصد **أفسدوا** بل **نقضوا** المعنى المراد! مثلاً: في الآية 172 من الأعراف: "**ألست بربكم، قالوا بلى**"! تلكم" الترجمات" تقول "ألست بربكم، قالوا نعم"! (نستغفر الله عن ذلك الكفر غير المقصود)! أن "**بلى**" و "**نعم**" ليستا بنفس المعنى، ولا هما من المترادفات! علماً أنني من الذين **يجزمون** أن ليس في القرآن مترادف البتة! وكل كلمة في القرآن لها **ذاتية خاصة ولا بديل لها**، لرسم الصورة وإجلاء المعنى المراد!

ب - ومثلاً آخرا: ترجموا كلمة "**آية**" بـ"**verse**"! إنّ كلمة "**آية**" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة المبيُّنة! و كلمة "**verse**" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن ّ الآية لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب و لا من بعيد! وكذلك "الآية" ليست بشعر و لا بشطر منه! فكيف به ينجرف مع التيّار و يقول بكلمة "**verse**" قاصداً معنى "آية"، تاركاً بذلك تلكم المعاني الجميلة السّامية و المرامي العليّة و الموحية لكلمة "آية"؟

ج - أمّا **التقيد** بنصوص **الأفعال** و**الأسماء** و**الأحرف** و**الصفات** في تلكم "الترجمات" كلها فحدث ولا حرج! إنّ استعمال القرآن الكريم **للأحرف بالذّات**، له **دقة** حاسمة و**دلالات** جازمة! و "ترجماتهم" شيء يؤسف له حقا! فمثلا: "**إلى** شياطينهم" ترجمت: "**مع** شياطينهم" والبون شاسع بين هذه وتلك! وقس على ذلك الكثير، الكثير، بل الكل تقريبا! بما أنّ تلكم "التراجم" **لم تتقيد بالنّصوص ولا بصيغها**، إذاً هي ليست **بالترجمات الحقة**، بل هي **أقرب** ما تكون إلى **التفاسير الميسورة**، **وليس الميسّرة! لأنّها الموجودة فقط، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة!** لا شك أن الذين قاموا بتلكم

"الترجمات" اجتهدوا ما وسعهم إجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى! وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لابد أن يحق، أي **لا بد** من **تصويب العمل لأجل العقيدة** و**لأقدس و أعظم و أصح كتاب على وجه الأرض إطلاقاً!**

16. أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر **تطابق** ترجمتها النص القرآني المجيد، من حيث: صيغة **النّص**، **الفعل** (المبني للمجهول\المعلوم\المتعدي\اللازم)، **الأسم**، **الحرف**، **الصفة**، بل حتى **المعنى**، حيث تجد **نقيض المعنى**، كما في 15 أعلاه، وقس على ذلك الكثير الكثير!

17. وهذا الواقع المؤسف حقاً حدث لأن جُلّ إن لم يكن كلّ أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي ونهجوا نهجاً **خاطئاً** إن لم يكن فاسداً! والقلة، القلة منهم من ذوي اللسان العربي لم يوفق لأحسن من سواهم لأنّهم نهجوا نهج من سبقهم! لذلك تجد "ترجماتهم" ليست بناقصة الدّقة فحسب بل إنها كثيراً ما تحيد عن النّص الكريم؛ وذلك (طبعا) بغير عمد من المترجم؛ إذ لا يمكن أن يُتَصوّر أن يتعمّد الخطأ من يتشرف بترجمة القرآن المجيد، مثلا أن يقول: "كتاب لا شك فيه" بدلا من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلا من: "ربنا تقبّل منا" أو أن يقول: "يَذبَحُون أبنائكم" بدلا من: "يُذَبِّحُون أبنائكم" أو أن يترجم"وأنتم ألأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم"! أو"وجعلنا بينهما زرعاً" بـ"وأجلسنا بينهم حرثاً"، لاحظ التعابير: "أجلسنا"، "بينهم"، "حرثاً"! بل أدهى من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعضها! والكل لم يوفق لأحسن مما ذكر! عفا الله عنهم وأثابهم بالحسنى، على اجتهادهم!

18. أ- أنه حقاً لمن **المؤسف للإنسان**، وصدقاً لمن **المخجل للمسلم**، و قطعاً لمن **المعيب**، **إن لم يكن الأثيم**، **للعربي المسلم** أن يعيش هذه الحقبة الزمنية التى نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإنّك لا تجد ترجمة **دقيقة النص** و**الصيغة** لكتاب الله المجيد بين "الترجمات" المتداولة عند النّاس حتى الآن، انظر الفقرة 8 أعلاه!

ب – نعم **مؤسف للإنسان** أن يغيب عنه أضخم كنز فيه خير الدنيا والآخرة، **لكل** النّاس، و**مخجل للمسلم** أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ و**معيب** كل العيب، إن لم يكن **الإثم** كل **الإثم**، كما أسلفنا، **للعربي المسلم** الذي يقرأ في هذا الكتاب العظيم، خطاباً **له** و**أمثاله**:

"لقد أنزلنا اليكم كتاباً فيه ذكركم أفلاتعقلون" (الأنبياء: 10)!

أي فيه **عزكّم**، و**شرفكم**، و**مقامكم** بين الأمم! وجملة " أفلا تعقلون" إنكار توبيخي، كما يقول الإمام الألوسي رحمه الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر! أي كيف بكم أيها **العرب الذين آمنوا بالإسلام لا تهبّون نشاطاً في نشر** كتاب الله وإفهام **غيركم بكنوزه** و**خيراته بلغاتهم** وبما هم يعقلون ويثمّنون؟ كيف والف كيف؟

19. وهنا يبرز العديد من الأسئلة، منها: **أين المسلمون** في جميع أقطار الأرض من ترجمة **دقيقة النّص والصيغة** لكتاب الله وأحاديث رسوله صلى الله عليه وسلم؟ بل **أخصّ** من ذلك، **أين العرب الذين آمنوا برسوله وقرآنه** من قوله، سبحانه:

"وإنّه لذكرٌ لك ولِقومك، وسوف تسئلون" (الزخرف: 44)؟

هذا وعد و وعيد من الحق سبحانه وتعالى لهؤلاء **المخاطبين**! نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قيلا! وكذلك هو وعيد ينبغي أن يصكّ ناصية كل مخاطب ويهز فرائصه، ذلك لأنّ مخاطبه هو خالقه، ومسائله!

كيف به **لم يهبّ مسارعاً** لجعل القرآن **نصاً** و**صيغة** و**دون دَنِيّة**[1] وبمنتهى **الدّقة** و**الأمانة** بين يدي مختلف الشعوب **وبلغاتهم؟** وبما أنّ اللغة الإنكلنزية هي اكثر اللغات تداولاً بين النّاس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين ان **بادروا** بتلك **الترجمة** للقرآن المجيد **منذ أمد طويل!** ولكنهم لم يفعلوا حتى الآن! الآن فقط اصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 8 أعلاه!

20. قبل أحداث سبتمبر 2001 كنت منغمساً في موضوع كتابي: **The Future World Order** الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية! وبعد أحداث سبتمبر 2001، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أملي وهو أنه لا توجد ترجمة **نصيّة ودقيقة** لكتاب الله في أي لغة وبالذات الإنكليزية! من هنا توكلت عل الله وعكفت على ترجمة **دقيقة النص والصيغة، وخالية الدنيّة**، أن شاء الله لكتاب الله! والحمد لله على الفلاح! انظر الفقرة 8 أعلاه!

21. أ - عند ما شرعت في مشروع "الترجمة النّصية" لكتاب الله، شعرت **بأهمية** هذه **المهمة الكبرى والمسؤولية العظمى والفريدة الهُوْلَة!** وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتمساً العون من الله **أولاً** ثم مِمَّن يستطيع هو بنفسه أو بغيره، الإسهام في هذا المشروع الجليل! و قد نشرت ذلك في **الإنترنت**، وغيرها، وعليه ظننت أنّي **سأغمر بسيل** من "المساهمات" من الكثيرين، بالغثّ والسمين! واحتياطاً نوهت لمن أراد المساهمة أن يطّلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك أن كنتَ تميّز الفرق بين:

(21-أ-1) **الأب الوالد** و**الأم** و**الوالدة** و**الإبن** و**الولد** و **يَدْ بَحون** و **يُذ بِّحون** و **يقبل** و**يتقبّل!**

(21-أ-2) "إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِياً"! (21-أ-3) "وَهَذا لِسَانٌ عَرَبِي"! (21-أ-4) "وكَذالِكَ أنزَلناهُ حُكماً عَرَبِياً"!

(21-أ-5) و طبعاً هنالك المعنى **الشرعي** للكلمة، انظر الفقرة 24- د فيما يلي!

ب - فإن كنتَ تميِّز الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل علينا بعلمك و فضلك!
إن كلَّ واحد من (21-أ-1) و (21-أ-2) و (21-أ-3) و (21-أ-4) و (21-أ-5) **يشكل مبدءاً بذاته** لترجمة كتاب الله! فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أوّلا **"قرآناً عربياً"**، أوثانياً **"لسان عربي"** أم ثالثاً **"حكماً عربياً"** أو رابعاً هناك **حكم شرعي يحتم فهماً معيناً** لتلك الكلمة أو ذلك التعبير!

ج - وطبعاً للوصول الى الحكم الصحيح في هذا الصدد، لا بد من الرجوع الى كتب اللغة: الصرف والنحو، وإلى القواميس المختلفة، ومعاجم التراكيب والأمثال، وإعراب القرآن، وكذلك كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زوايا معينة، والقرآن الكريم يمد الكلّ غدقاً معيناً! والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الإستنباط وطاقة البيان!

21. أ- إذاً الترجمة **الدقيقة للنّص والصيغة، تحتم التقيد** بما ذكر أعلاه، **تقيداً صارماً!** كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزّله، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنّه **لشريعة ربّانية** من لدن العزيز الحكيم! فلا يجوز الإنقاص ولا الزيادة ولا التحوير في **نصوصه وصيغه**، ولا حتى بالقليل! و لأنّ كل **مفرداته** و**صيغه مقصودة بذاتها**، فلا محيص من **الإلتزام كل الإلتزام** بذلك، **أمانة للنقل**، و**حفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومراميه، التي هي دوما متجددة لمن يتدبّر ويرعوي!** ذلك لأننا بصدد كلام رب العالمين، **ثابت النّص والصيغة و الحمّال لمختلف** المعاني **لكل العصور** و**تطور العلوم** إلى يوم الدين!

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[1] **أي الخصلة المذ مومة**، من كلمة قالها الفاروق عمر بن الخطّاب: **"علام نعطي الدنيَّة في ديننا"**، حديث الحديبية. **راجع لسان العرب**

ب - ولتحقيق ما ذكر أعلاه، هناك **أربعة** مبادىء رئيسة **و فروع** ثلاثة لها، هي بمثابة نتائج طبيعية و منطقية لتلك المبادىء، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح\الحسن!

ج. فالمبادىء الأربعة هي:

(1). **مبدأ ''إنا جعلناه قرآنا عربيا''**- (الزخرف:3). أي أنّ كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

(2). **مبدأ ''وهذا لسان عربي''**- (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يكون ليس هذه و لا تلك! فمثلا: "إبن السبيل"! فإبن السبيل ليس بإبن و ليس بالسبيل! "إبن السبيل" هو: المسافر! ومثلا آخراً: "يأكل لحم أخيه ميتاً" يعني: يغتابه! فليس هناك أكل و لا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة! و هنا يرجع إلى معاجم التراكيب و العبارات و الإصطلاحات! القرآن فيه الكثير و الكثير من اللسان العربي!

(3). **مبدأ ''وكذلك أنزلناه حكما عربيا''** - (الرعد:37).[2] **"حكماً عربياً"** أي أنّ نظم القرآن و سياقه يتطابق مع قوانين الصرف و النحو للغة العرب! **فمثلاً:** "وما خلقت الجنّ و الإنس إلاّ ليعبدون" (الذاريات :56)، "تلك الرسل" (البقرة:253)، "لعل الساعة قريب" (الشورى:17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدُّث، و هو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون **الوقاية أو العماد**، **حيث لا يُستغنى عنها**، ووجودها يعني **حذف** الـ "ي" كضمير للمتكلّم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكّر، فكيف بكلمة "تلك" يشار بها إلى المذكّر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"! أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! وكل من البعث و الوقت و الوقوع مذكّر! و لمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن و أمثاله، كـ "الدّر المصون" لـ الحلبي!

(4). **مبدأ المعنى الشرعي** للكلمة، هذا هو **المرتكز الرئيس**، إذ **عليه القاعدة والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين**، من **منبعيها العليين**، **القرآن** المجيد و **السنّة** المطهّرة! **ذلك لأنّ** المصطفى صلى الله عليه وسلم، قال: **"أوتيت القرآن ومثله معه"** (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو **الصادق الأمين** حتى ما **قبل** النبوة، و **بعدها** الحق سبحانه وتعالى يقول بأنّه: **"لا ينطق عن الهوى إن هو إلاّ وحي يوحى"** (النجم: 3-4)! فمثلا: **الصلاة لغة** تعني **الدعاء** أو **مكان** الصلاة، أما **شرعاً** فهي الاغتسال أو الوضوء و الدخول فيها بتكبيرة الإحرام، فأداء واجباتها و أركانها، ثم الخروج منها بـ ''السلام عليكم ورحمة الله''!

ومثلاً آخراً، الحديث الشريف: **"انصر أخاك ظالماً أو مظلوماً"**! من الواضح جداً **نصرة الأخ مظلوماً**، أمّا **كيف بنصرته ظالماً** فغير واضح من الوهلة الأولى! غير أنّ الأمر يتضح **جلياً** عند العلم َإن الحديث الشريف قد **قعّد لمفاهيم** جديدة **وكرّس** لمبادىء **إسلامية** قويمة! فمن **المفاهيم الجديدة: أولاً:** أن **"الأخ"** هو **كل** من شهد أن لا إله إلا الله و أن محمداً رسول الله! و **ثانياً: تنصر "أخاك ظالماً"** أي أن **تمنعه من أن يظلم بداية**، كما أفصح بذلك المصطفى صلى الله عليه وسلم!

يا الله! سبحان من علّم الإنسان ما لم يعلم! **هنا** تتجلى **العناية الربّانية** في السمو بـ **المفردات** و **العبارات الشرعية** إلى **المراتب العلية** و إلإضفاء عليها بتلك **المعاني الرائعة، المؤثرة** و **الجلية**! يا **لجلا ل** و **عظمة** تلك المفاهيم **الجديدة** و ترسيخ **الحق والعدل والمساواة**، أسس لحياة و عيش كريمين، من **منبع ربّاني مجيد أو حديث شريف صحيح**! إنّ **الأساس لكل** ما في القرآن هو **المعنى الشرعي** أو لاً، حيث أنه **القاعدة** و **المرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبيانا، وفصلتها السنّة بلاغاً! وفي وجيز من القول: هي السِلم والتّسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتآخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدها إلاّ قيود ألأوامر والنواهي الربّانية من لدن العزيز الحكيم! كل ذلك على ضوء المنطق السليم والرّويّة السّوية!** و **القول الفصل** أن **كل ما في القرآن هو الإسلام** و **تعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر و لا ضرار! و الكلام عن عظمة القرآن لهدي العباد فعلا لعجب عجاب! فهو "تبيان لكل شيء"**

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[2] **انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".**

(النحل:89)، وهو "**يهدي للتي هي أقوم**" (الإسراء:9)، وهو الذي "**لا تنقضي عجائبه إلى يوم الدين**"، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي **هدانا لهذا الدين** و**قرآنه** و**سنّته** وما كنا لنهتدي لولا أن هدانا الله!

ولـ **الفهم الشرعي الصحيح** لابد من الرجوع إلى كتب الحديث الصحيح\الحسن وجمع من التفاسير المعتمدة، كل يفسِّر من وجهة معينة، ولا ضير، إذ كل يفسّر بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الإستنباط والبيان! الشرط **الإلتزام** بما جاء في القرآن المجيد والسنّة الصحيحة! وكل منهما معين لا ينضب، يمد المستمد غدقاً!

22. أمّا **الفروع الثلاثة**، التي لاتنفك عن تلك المبادىء، حيث هي **نتائج طبيعية و منطقية** لها، فهي الآتي:

(22-أ) **أكلنزة الكلمة!** اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية ، التي في غالبها صمّاء، أي بلا جذور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من **الصعب** إيجاد إسم **الفاعل** ومن **الأصعب** جداً إيجاد إسم **المفعول**! أمّا في العربية فيسهل إشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللّبيب يرى بعضها من المترادف وليس الإمر كذلك، إذ لا مترادف في القرآن! فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لابد من **أكلنزة** الكلمة، إي أن تكتَب الكلمة العربية بالأحرف الإنكليزية *معكوفة* وبين قوسين يشرح المقصود! مثلاً كلمة "بعل"! لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعلي"! تقول:

This (*is*) my *ba'al* (*master/owner/husband*)[3]

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ الصيغة السّويّة للجملة الإنكليزية لاتستقيم إلّا بها! وعليه فكلمة "is" وضعت بين قوسين و بأحرف *معكوفة* لتبيا ن أنّ كلّ ما هو معكوف وبين قوسين هو ليس من النص القرآني، ولكن اقتضته سلامة النّص في اللغة الإنكليزية فحسب!

(22–ب) **تذكير و تأنيث الكلمة!** في العربية كل كلمة إمّا مذكّر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكّر ولا مؤنث، إلّا نادراً بالنسبة لحفنة من الضمائر! **فلتذكير وتأنيث الكلمة** في الإنكليزية **كي تحاكي** مقابلها في العربية لابد من **ترميز** الكلمة الإنكليزية! مثلا: الشجرة= $tree^{w}$، و القلم= pen^{x}. فكل كلمة إنكليزية عليها رمز "^{w}" تكون لتأنيث الكلمة المعنية، وتذكير الكلمة يتم برمز "^{x}" عليها! وهذا مهم عند ترجمة، مثلا: "لعل الساعة قريب"، (**الشورى**:17) بدلا من لعل الساعة قريبة، كما قد يتبادر للذهن!

(22– ج) **تحديد الضمائر!** كما ذكرنا آنفاً في الإنكليزية الكلمة حيادية! مثلا كلمة: **you**، تصلح لأنت، وأنتم، و أنتِ، وأنتنّ! والكلمة في القرآن، الضمير وغيره، **محدد** و **بمنتهى الدّقة**، أي لا يمكن اللبس فيه! فمن أجل ذلك رمّزت الضمائر **لتحديد هويتها** من أوّل نظرة! فمثلا: أنت= $\mathbf{you}^{s}$، و $\mathbf{you}^{f}$=أنتم، أنتِ= $\mathbf{you}^{y}$ = ضمير المخاطب المتّصل، كأن تقول مثلا: إنّك= $\mathbf{verily\ you}^{g}$، أو الضمير المستتر، كما في: قل= $\mathbf{let\text{-}say}\ [you^{s}]$! وهكذا دواليك[4] لمجموعة أخرى (**20**) من مختلف الكلمات المرمّزة كفت لأكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما يألفها، بل ويستحسنها القارىء، إن شاء الله، لجميل وظيفتها التي تزيل الإلتباس وتحدد بوضوح ومن أول وهلة الأمر المعني! فالحمد لله على هذا الإبتكار الذي سوّى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة! وهو **أوّل** قاموس من نوعه، فيما اعلم، يعتني **بترميز الجنس و الضمائر**، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى!

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[3] و أحياناً كلمة "بعل= *ba'al*" تطلق على صنم كانت العرب تعبده في الجاهلية

[4] انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

23. أ- من المعروف بالبداهة و التجربة أنه لونقل عن أحد ما قولا **بالمعنى**، لربما أقام الدنيا هذا الأحد ولم يقعدها، إذ أنّه **لم يقل** هذه الكلمة أوتلك بالذات! فكيف بنا أن نترجم كلام الله بـ "**المعنى**" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" فيه نظر! فكأن للقرآن معان عدة، وهذه ترجمة لها! نعم للقرآن من المعاني ما لا يُحصى، و لكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة! إذ كيف يكون لها ذلك وأساساً هي **أهملت نصوص القرآن** و**صيغه**،**وزادت فيه و أنقصت منه و حورته**، بل أدهى من ذلك، دون قصد، جاءت **بنقيض** ما يقوله القرآن؟ (انظر الفقرة 15 أعلاه)!

ب. الترجمة بالمعنى، لوافترضنا جدلاً صوابها، فإنّها تضل **عا لية النّقص وا لدنيّة!** ذلك أنّ **نصّ** و **صيغة** القرآن،كما ذكرنا آنفا، **حمّالان لمختلف المعاني على مرالعصور وتطورالعلوم إلى أبد الدهر!** والترجمة **بالمعنى** تنقل **واحداً** من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن و التطور العلمي حين اكتملت تلك الترجمة بالمعنى! علماً أنّ افتراض التوفيق **بعيد المنال** في واقع الأمر في أي وقت من الأوقات! هذا **أولاً**، و **ثانياً** أين بقية **المعاني** المحتملة، بل **الأكيدة** لما يأتي من العصور و العلوم؟ و**ثالثاً** أين هذا ممّا جاء في حد يث الرسول صلى الله عليه وسلم، في **7** أعلاه؟**رابعاً** اجدر بـ "الترجمة بالمعنى" أن تسمّى باسم **آخر**، مثلا **تفسير لبعض** معاني القرآن، أو أي **تعبير أخر غير "ترجمة"** (انظر 15ج آنفاً) إذ أنّ **هكذا** ترجمة **ليست حقاً الترجمة** التي ينبغي أن تكون، و حتى لو "**صدفة**"(كما يقولون،ولست ممن يؤمن بـ "الصدفة"، إذ **الكل بقدر**) إنطبقت صحة تلك "الترجمة" بالنسبة **ليسير اليسير** من القرآن!

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، **تهمل النص** الكريم **بعينه** و**تهمل صيغته المعنية لذاتها** و هذا أمر **مخل** و لا **يصلح!** إنّ **النّص** و **الصيغة** في القرآن فيهما البلاغة و البيان و الكناية و المجاز! فيهما الإعجاز اللغوي المنقطع النّظير في كل زمان! وفيهما الإعجاز العلمي في مختلف المجالات و لكل التطوّرات! و هما حمّالان للمعاني المتعددة و المرامي الظاهرة و الخفية على مر العصور و تطور العلوم! فالقرآن محكم البنيان في اجماله و دقيق الدلالات في تفصيله! و فيه التقديم و التأخير، الذي بدوره يؤدي الى اختلاف المعاني و المرامي، المستوحاة من ذوي الألباب! مثلاً: "لا يقدرون على شيء مما كسبوا" (**البقرة:264**) و "لا يقدرون مما كسبوا على شيء" (**إبراهيم:18**). أو "مواخر فيه" (**النّحل:14**) و "فيه مواخر" (**فاطر:12**)! من كلماته تؤخذ العقائد و تبنى الأحكام! نظمه فريد يدر بالمعاني و المزيد! ترجمته بـ "المعنى" مخلّة بنصه المحفوظ ("و إنّا له لحافظون" (**الحجر:9**)؛ ومفسدة لمعانيه المطلوبة و لمراميه المنشودة! وعليه ترجمته بـ "المعنى" **ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً!**

24. الآن وبعد **عمل دؤوب وابتكارات جديدة،وتجربة أصيلة**، وفقني الله لتحقيقها، أحمده و أشكره على ذلك، استغرق كل ذلك حوالي **سبعاً من السنين**؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد و العالم، بما في ذلك الكثير من المراكز الأسلامية في الولايات المتحدة الإمريكية وأوروبا؛ تبين لي أن ذاك الإحتياط الآنف الذكر (21 أ- ب آنفاً) لربّما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتّة، ألاّ أحد أصدقائى، كان معي منذ البداية، الى **أولّ** شروعي **بالتنقيح الأول**، جزاه الله خيراً! ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيِّب الأثر و الإثراء على جزيئة هنا و هناك من هذه الترجمة!

25. بالإنكليزية لا تستطيع أن تقول مباشرة : **صدق** أو **أحسن** أو **صبر** أو **استغفر**، فلا بد من المداورة! المداورة أن تقول: **الذي قال الصدق**، أو **الذي أحسن**، أو **الذي مارس الصبر**، أو **الذي طلب الغفران!** و أيضاً فإنّ اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون فى غاية الصعوبة، و هذا على نقيض العربية التي تتفاقم مفرداتها وتتعاظم معاني تلك المفردات، و عليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان!

26. **الكلمة** (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما **تشارك** أخواتها فى المعاني العديدة، لكنّها **هي وحدها و لا سواها** الّتي **ترسم** و **تؤدي** المعنى و المرمى لما يراد. فمثلا:

أ. **غاب** = **لم ير بالعين السويّة لأي سبب!**

ب. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!
ج. تَوارى = غاب الى الخلف عن حياء أو خجل!
د. خنس = غاب عن ذِلَّة و هوان!
هـ. غرُب = غاب في مكان بعيد!
و. استتر = غاب و راء حجاب خوفاً أو خجلاً!
ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
ح. أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!

27. وعليه فالكلمات (أوألأحرف) من الجملة هي بمثابة عناصراللوحة الفنية العجيبة المُعجِبة في أطار جميل! فلواستبدلت كلمة أو حرفاً بـ "مرادف" فلأحدثت خدشاً بليغاً في أحسن الأحوال، و الحقيقة أنك لربّما غيّرت المبنى و طبعاً المعنى و المرمى لما يراد! فالحذرالحذر في هذا الصدد! لذلك فإن ترجمة القرآن بـــ "المعنى" مرة أخرى أقول: **لاتصلح بل ينبغي أن لاتكون أبداً!**

28. إنّ هذه الترجمة (بأحدث تنقيحاتها **4.6**) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقاً وحيطة! **فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملـة** في القرآن المجيد، فالحمد لله على ذلك! نعم هذه الترجمة **الجديدة** للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، **تاريخية، وفريدة** من نوعها، إذ **لم يسبق لها مثيل أبداً**، حيث أنها **تختلف** عن سواها **جملة وتفصيلاً!**

29. وبهذا فإنّني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة **بنفسه أو بغيره**، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدرالإمكان، و أنا على أتم الإستعداد بأن أدعوله بخالص الدعاء و **بتعويض جهده و وقته بجزيل من المال** حسبما يرى هو، **إلى عشرة آلاف دولارأمريكي** (سبعة وثلاثين الف و خمسمأة من الريالات السعودية) للساعة الواحدة من وقته، **شريطة** أن عمله **يثري** هذه الترجمة صحة ودقة، على **أسس وبراهين علمية**، وليس من باب وجهات النّظر!

30. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، و لكنّها **تمت** و الحمد لله وله الشكر والمنّه، للنشروالإنتشاربإذنه سبحانه و تعالى! وحيث أنّ القرآن الكريم **انبثق أولاً من بلد مهبط الوحي**، فإنّي أرجو إن شاء الله أن يتم نشروانتشارهذه الترجمة **أولاً** من **بلد مهبط الوحي والقرآن** وفي أقرب وقت! وحيث أنّ هذه الترجمة **فريدة والأولى** من نوعها ومن **عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن**، فإنّي أدعو الله أن يتقبّلها و ييسرلها القبول والإستحسان عند أكثر النّاس، وينفع بها الإسلام و المسلمين، بل **النّاس** أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك **نشروانتشار أحدث تنقيحاتها(التنقيح 4.6)** أيضاً **من بلد مهبط الوحي والقرآن**، وعلى الله التكلان، إنه سميع مجيب!

31. وأخيراً أرجومن الله ثم ممن يستطيع أن **يساهم** بشكل أوبآخرفي نشروتوزيع هذه الترجمة **خدمة لكتاب الله و خدمة للإسلام والمسلمين** بل العالمين أجمعين، أن **يسارع** مساهماً في هذا الخير، بإذنه تعالى! والسّاعي في الخيركفاعله، كما هومعلوم لدى الجميع! **فهبّوا** أيها النّاس **هبّوا** للسعي في هذا العمل المجيد **لعلّكم تفلحون!**

و فقنا الله جميعاً لما فيه خيرالأسلام والمسلمين، بل العا لمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشروانتشار كتابه المجيد **بكل اللغات** و**بترجمات نصية، دقيقة وصحيحة**، والسلام عليكم و رحمة الله و بركاته.

المترجم

عبد العزيز بن فهد المبارك

حرر في: 29\08\1430هـ الموافق 20\08\2009م

بريدي الإلكتروني هو: aziznazila@gmail.com

تم بفضل الله و هدايته\فالحمد و الشكر له.

966508829666

966 3 882 9666

تم هذا التنقيح يوم الخميس: 09\01\1432هـ الموافق لـ 13\01\2011م.

ملاحظة (1)

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org و التي تربط الموقع

الذي فيه سورة **الفاتحة** وسورة **البقرة** كعينتين من "الترجمة النصية للقرآن المجيد"! ومن أهم الأمور في هذا الصدد قراءة المقدمة= ***The Introduction*** والتوطئة = ***The Prelude***، إذ بدون هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارىء **غير مهيأ التيئة الضرورية**، اي التى **لابد منها أولا!** في الـ ***Prelude*** ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه والضروري لترجمة القرآن!

ملاحظة (2)

"وتعاونوا على البر والتقوى"

مرة أخرى فإنّي أكرر رجائ لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة دقة

وصحة أن لا يبخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا الـ "**نداء**" أن يبعث به

لغيره أو يحيطه علماً بذلك! ولكل من يساهم في إثراء هذه الترجمة دقة وصحة على أسس علمية وليس

من باب وجهات النظر، فوق أني سأدعو له فإني على أتم الإستعداد لتعويض وقته بما يراه هو مناسباً

حتى **عشرة آلاف دولار أمريكي**(**$10,000.00**) للساعة الواحدة من وقته! والأساس هو **التنقيح:4.6**!

أكرر شكري الجزيل لكل من تفضل بتصفح هذا الـ "**نداء**" ودلّ عليه، ما استطاع سبيلا!

ملاحظة (3)

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت **النّص القرآني** المجيد **وصيغته**، وهي أقرب ما تكون إلى "التفاسير" المبنية على **المفهوم** الشخصي للمترجم لـ **النّص القرآني** المجيد! ومن هنا فإنك تكاد لا تجد جملة من كلمتين **تطابق** النّص **القرآني** المجيد في أي منها! من هنا **القول** الصحيح والمؤلمبل المخجل إن لم يكن **الآثم** (بالنسبة للعرب المسلمين، انظر الفقرة 2 أعلاه) أنه لاتوجد ترجمة **للقرآن**

المجيد في أي لغة خارج العربية!

ملاحظة (4)

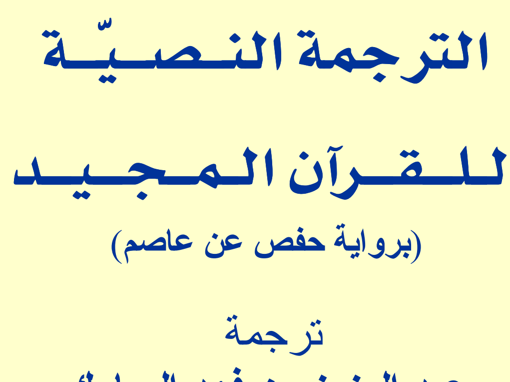
هناك من **شياطين** الإنس أو **المعاندين** أو **الملحدين** (خصوصاً في الإنترنت) من يدعي **بالباطل والبهتان**

أن فـي **القـرآن** "أكثـر مـن الـف مـن التناقضـات"! وطبعـاَ لا **يقـدمون** دلـيلا واحـدا، حيـث أنهـم لا **يستطيعون!**

و كتاب الله من البداية **يقول**: "هاتوا برهانكم إن كنتم صادقين" (البقرة:111)!

والسلام عليكم ورحمة الله وبركاته.

المترجم
عبدالعزيز بن فهد المبارك



ترجمة

عبد العزيز بن فهد المبارك

4.6.1 التنقيح

Textual* Translation For The Qur'an The Supreme

(*By narration of Hafss through Aa'ssim*)

By

Abdulaziz F. AlMubarak

Revision 4.6.1

* Textual is *neither replicative* nor *literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original*, *unmatched*, *and closest* to the actual *text of The Qur'an*; *and praise be for Allah, Lord of the worlds*.



By Allah's name *Ar- Rahman*[1] *Ar-Raheem* (*The multitudinous mercy Giver*)

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abduallah, and the *mercy gifted* by Allah to all humanity; and The Qur'an is his *permanent miracle through its language*! The Qur'an *sums up* the *purpose* of creation by saying:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾ 51:56

"And not I created the Jinn and the humans except to worship [*Me*][2]"! **(S51:56)**

The above *Ayah*[3] (S51:56) by and large is *self-explanatory*. It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)[4] says that He created the Jinn and the humans for nothing else *except to worship Him*! Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (*i.e. obeying*) His *Criteria of prescription and proscription,* as embodied in *The Qur'an*, Allah's *true* and *unaltered* Word, and the *Hadeeth*.[5] The *Hadeeth* and The *Qur'an* are as *inseparable* as a *living body and its soul*! Each *complements* the other, when The Qur'an *generalizes* the *Hadeeth specifies*, or the vice versa! Allah says:

And whatever the messenger gave you[b] so let-take it[x] you[z], and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-cease you[z] (*doing it*)! (S59:7)

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command! Allah surely does *not* benefit from their *obedience nor* is He *hurt* from their *disobedience*! He did *not* need them *before* creating them, *nor* does He need them *after*

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[1] *Ar-Rahman*= "**الرّحمن**!" The word "**الرّحمن**" is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah.The *Ayah* (S17:110) says: "Let-say [*you*[s]]: you[z] call Allah or let-call you[z] *Ar -Rahman*, whomever that call you[z] so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*"="**الرحيم**" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

[2] The letter "**نَ**" in "**يعبدون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" = "preventive ن," which when it *precedes the speaker's pronoun* "ي," the speaker's pronoun "ي" gets *omitted* as in "**يعبدون**," for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[3] *Ayah*, The word, *"Ayah,"* (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise, sustained admiration, and marked wonderment*. The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and correct*, for *each successive generation what it is appropriate* to it! See the *Lexicon* attached to this *Translation* for a fuller explanation of this marvelous and meaning packed word

[4] (SWT) =*Subhanaho Wa Ta'ala*! The word "*subhana*"= "**سبحان**" has *no* English equivalent *per se*! Wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*! Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*! The "*ho*" is a pronoun referring to Allah and "*Ta'ala*," means He is *constantly in an elevated status above and beyond anything imaginable*!

[5] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove.*

creating them! He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*! Allah needs none, but all need Him!

This translator witnessed and lived, both personally and vicariously, the most unfortunate and tumultuous consequences of the tragic and criminal events[6] of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences! The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*! I am emphatically convinced that most, if not all, those victims had *nothing* to do with the presumed motives (*good*, *bad* or *indifferent*), of the perpetrators, regardless of the nature of those motives! The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *and only after due process of Law by the established authorities*; that *such killing is equivalent to murdering the entire human race*! The Qur'an says:

﴿أَنَّهُۥ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ
فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗا﴾ 5: 32

"Verily it[x7] whoever [*he*] killed a self[w] by other than a self[w]
or a corruption in the Earth[w] so as if [*he*] killed the mankind together;
and whoever [*he*] quickened it[w] so as if [*he*] quickened the mankind together!"

(**S5:32**)

In another *Ayah* (*Qura'nic statement*), The Qur'an states in *clear* and *unambiguous* terms that every self[w] draws the meed (*fitting recompense/requital*) of its[w] *own* deeds, and *none shall bear the burden of another*:

﴿وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰ﴾ 6:164

"And not ill-burdens a she-ill-burden-bearer another's ill-burden"[8]

(**S6:164**)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,[9] *balanced cooperative living among the peoples in this world and*

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[6] I am fully aware that there are some "Muslims" who unfortunately do applaud the occurrence of the events and their likes in varying degrees!

[7] This "it[x]" is for the pronoun "هـ" in the "إِنَّهُ" *emphasizing* the *truth* of the matter *henceforth*.

[8] The word "وِزْر" has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*! Translated here as "*ill-burden*" as it is a burden which *heavily* burdens, unless properly handled! The "وزير"=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See اللسان!

[9] In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient!

salvation in the Hereafter! Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an is* the basis for all cases!

The criminal and unfortunate tragedy of 9/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in letter and spirit, the teachings of The Qur'an. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane*, *rational,* and simply put *divine teachings*! However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and "*framed*" as the culprits by the *arch architects* of such a tragedy! Time will surely tell! The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*! That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different! There are myriads of *irrefutable* and *irreconcilable* facts[10] that *contradict* and *invalidate* the American media *allegations*! We sure hope that soon the facts about this criminal tragedy of 9/11/2001 will be proven, exposing the real perpetrators, for *Allah's sake*, *for the truth* and *for history* so that all will reach the *correct conclusions* and assign this *hideous* crime to its *real perpetrators*.

2. The currently in use English translations of The Qur'an are *very inaccurate,* many times giving the *opposite* message/meaning of what The Qur'an says!

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation", *assuming that such translation was good*! This time, after having left the country, and for unknown reason to me, I found myself with a copy of *only* the English[11] "translation" of The Qur'an! It was sufficient for my *werdo*, *i.e. daily regular recitation of a portion of The Qur'an*. Since I had to accomplish my *werda*[12] from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in some others! The translation was *very inaccurate*! Time and again it *states* what The Qur'an does *not* say; also it omits what The Qur'an says, or even worst states the exact *opposite* of what The Qur'an says! Simply stated: the translation was *not acceptable*! It *unintentionally* violates *the integrity of the Qur'anic text*!

3. Apologizing for the shortcomings of the current translations of The Qur'an!

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion! In the course of my discussions of Islam and The Qur'an, it was

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[10] Here is not the proper venue to enumerate such facts.

[11] I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation!

[12] The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic!

inevitable for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'an and to *apologize* for that!

My wife suggested that I should try to translate The Qur'an myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least! But there was no escape from it!

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment!

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else that the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various English translators of The Qur'an *overwhelmingly* are *not* Arabs[13], a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly! On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, whatever it is! Given their penchant and sincerity why is it that their work of translation of The Qur'an is not *precise* so *inadequate*, and *flawed*, to put it very mildly! As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* explanation that they allowed themselves to fall "*preys/victims*" of a "*follower-ship*"! That is they found an *existing* "*pattern*" and *they simply followed it*, only adding their *idiosyncratic* marks[14]! Thereby they allowed themselves to fall into a *trap*! That is a *trap of ease*, as "*follower-ship*" is a lot easier than *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations, messages* and *concepts*!

5. Allah willing, all Qur'an translators are winners!

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*! But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*! In my judgment all that is clearly *emanating* from the fact that they, for one reason or

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[13] I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs were* and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *correct* Arabic (grammatically and otherwise) by *instinct*! The *non-Arabs deeply studied* how to speak *correct* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, far better than *most* of present day Arabs!

[14] As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah and conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*!"

another, all were *not loyal to the integrity of the translated text*! I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The Qur'an! Here is why. The Qur'an uses a *precision language* in its diction[15]. This *language* is embodied in the amazing *choice of words* and their *seeming* synonyms, when in fact there are no synonyms in The Qur'an! Similarly, the verb-usage format: *present*, *past*, *passive*, *active*, *transitive*, *intransitive* or their respective *intensifications* all are very telling! Of course, the same thing applies as well to the *intensifications* of *adjectives*, *adverbs*, *objective/subjective nouns*, *prepositions*! Those translators take *no* heed of such facts, and so they do *not* reflect such facts in the least in their "translations"! And to make the situation even worst *interpolation*, *extrapolations*, and even *personal* interpretation (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*! Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*! Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*! But once *intentionally or not one falls* into a "trap", if not a "folly", of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it! May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts[16]! They stated that their intention is translating the "*meanings*" of The Qur'an! Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings! It is simply *not* possible! Because The Qur'an conveys *multitudes* and *multitudes* of meanings that are *cumulative* and *ever-increasing* as time and science progress! Their "translations" are at best, reflections of their personal *understanding/interpretation* of the text of The Qur'an *at the time they were undertaking their task*! May Allah reward them bounteously for doing their utmost of efforts!

6. Suspending my work and devoting my effort for the translating The Qur'an!

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment.

Therefore, I decided to *suspend* my works[17]at hand, and *switch* for translating The Qur'an, hopefully, Allah willing, achieving much *better/preciser* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its syntax, each *prepositional* letter and its *unique meaning* as used in The Qur'an. By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an, and thus an *accurate translation* of The Qur'an will be *achieved*! Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize* (*if not totally eliminate*) *all the currently existing inaccuracies and unintended misrepresentations*, *due to faulty translations*, *interpolations or extrapolations*! Thus, *forthwith* I seek

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[15] That does *not* mean we cannot translate The Qur'an *textually*; as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*!"

[16] This prayer of mine for those translators is my way of finding an "*excuse*" or "*justification*" for them!

[17] Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept.*

Allah's Assistance in my endeavor to aright-guide me and enable me to make the *best/precisest choice for the most correct and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

7. Need for *transliteration* and *superscribed* words!

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The *Qura'n* and the *Hadeeth*; it is *very precise and elaborative*, *connotative*, *denotative*, and *designative*! It has a plethoric (encyclopedic) supply of words unmatchable in any other language! Hence, *transliteration* (*with parenthetical explanation*) is inevitable! Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles! Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*! So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscripted words*, to *designate*, *distinguish* and *fulfill* various needs, such as: you^{s}= "أنت", you^{f}= "أنتم," you^{y}=for أنتِ *singular feminine*, you$^{y\ m}$= "أنتُنّ," *plural feminine*, etc. Such table is shown separately and on the Internet as an *easy and a must download* for reading any part of my translation of The Qur'an.

8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are *not* synonymous and its *prepositional letters* (*i.e. as used in The Qur'an*) and the *uniqueness, precision*, and *specificity* of this language! And finally there is the *English Translation of The Qur'an* and a *Lexicon* attached to it covering some *special* words with *specific meanings*.

In my work I relied, for English references, on the *Merriam-Webster Unabridged Dictionary* and the *American Heritage Dictionary*. Various Arabic references are listed separately.

We seek Allah's Assistance and blessing to reach everyone *participating* in this endeavor, Amen.

Abdulaziz F. Al Mubarak

By Allah's Name *Ar-Rahma'ne*[18] *Ar-Rahee'me* (*The multitudinous mercy Giver*)

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose ***diction*** is ***absolutely unique, i.e. very rational and all-around comprehensive***, reading of this ***Introduction*** is a ***must***, or at least Sections:7 and 34-39 thereof!

To begin with, we point to the well known fact that ***every*** messenger of God was ***God-empowered*** by ***unique miracles suitable for his time and people***! For example: Moses' era was **magic**-**mired** and his **rod** had **outdone** the **ultimate magic** of that era! In Jesus' time it was "**medicine-prevalent**"; and Jesus' **capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being***! So during Mohammad's (SAWS) epoch, **Arabic *language*** reached its ***zenith*** of **epical *maturity*** and ***display*** in terms of ***poetry and rhetoric***! And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is ***illiterate*** and ***not*** a ***poet***, suddenly ***becoming the ultimate master of Arabic language***!

Arabic is the **language** of The Qur'an! And it is The Qur'an that ***challenged*** the Arabs to match it in **any way, form, or shape**! **They did not** and **could not** rise to the challenge! So, "**The Qur'an and *its unique language***" ***remain as the everlasting miracle*** **for Mohammad** (SAWS) **to the *end of time***! Modern sciences keep proving that as such sciences **develop** and **reach new and confirmed hights**!

So based on the aforementioned, it is the ***unique language*** of The Qur'an that ***was, is, and will always be*** the ***factor*** which ***matters the most***! So, it is ***most imperative*** to ***adhere to the verbatim text*** **of The Qur'an in translating The Qur'an!**

Hence, this translation is ***unique*,** in that it is ***totally new***! It is ***unprecedented*** in ***form***, ***contents***, or ***characteristics***! For the ***first*** time in the history of the translation of The Qur'an a ***strict adherence*** to the ***verbatim*** diction of The Qur'an was **meticulously observed**! ***All others without exception***, have ***remarkably ignored*** the ***verbatim*** diction of The Qur'an, through **editorialization**! Therefore they had **effected** to ***unintentionally annul*** the ***greatest and most everlasting value and miracle*** of The Qur'an, i.e. ***its language***! For it is the ***language*** of The Qur'an which ***bears and constantly manifests*** the multiple ***miracles*** in ***all fields*** of human endeavors and

[18] The word "الرّحمن= *Ar-Rahma'ne*" is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah! Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*[s]]: let- invoke you[z] Allah or let-invoke you[z] *Ar -Rahma'ne*, whomever that you[z] invoke so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)"! *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*! As a *proper* name *Ar-Rahma'ne* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies hope, help, favor, and goodwill-mercy towards the *one* or *ones* being exhorted by such admonition! On the other hand the word "*Ar-Rahee'me*"="الرحيم" *can be shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

knowledges throughout the history of mankind! So ***this*** translation ***fastidiously*** **observed its diction**, ***even in mood and format***! This translation ***relied on Allah's help*** first and on ***myriads*** of ***linguistic books*** (lexicons, ***distinctive*** meaning of each word, **Qur'anic *grammar*** and ***diction***, and ***their implications***), ***numerous*** books of ***interpretations and explanations*** of The Qur'an, ***many*** books discussing The Qur'an and its ***various aspects***! Also it included volumes of syntactical inflection of The Qur'an! Last but ***not*** least ***utmost efforts*** were exerted to ensure that: **since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, so surely *no editorialization of any kind was maintained*! *Hence no addition, no deletion, and no alteration* of *any part* of its text is *punctiliously maintained*!**

The *Qur'an* is the *only single most: rational, authentic*, *reliable*, *credible, error-free, unaltered* (in any way, form or shape) *divine book* on the face of the Earth! The *various natural sciences*, each in its field of *factual* (*versus hypothetical*) endeavors, *overwhelmingly* supports it with every new "discovery," as such sciences progress over time! *All* other books (*i.e. without exception*) do have *errors*, *omissions*, *contradictions*, *inconsistencies*, *irreconcilable differences* or *all* of the aforesaid,[19] and clearly cannot claim such a *lofty-hallmark* or scientific-support over the millennia! The Qur'an is *the only infallible* Book of *aright-guidance*! The Qur'an is firmly and cordially suitable for the *entire humanity and its history*, *i.e. all peoples, all places*, *and all times*! It contains *vivid descriptions* of *all* the *principles* of *all* the good, the *bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*! The Qur'an's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of the mankind! (2) An *effective and enforceable* plan for *just, peaceful and cooperative living* among the mankind as a whole! (3) The Qur'an conclusively affirms: *Islam* is *the* religion which *should* be *voluntarily* embraced by *all* peoples, as *no other religion would be acceptable to Allah*! The Qur'an *unambiguously* states:

"And whoever *yabtaghey* ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him] and [he] (*is*) in the Hereafter[w] of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "*No coercion in* [*the*] *religion*" (S2:256)! This fact *is* among its *conspicuous hallmarks*! In short The Qur'an is a *treasure of all treasures* for the *good* and *rescue* of mankind in this *world and every thing in it*, and for *salvation of humanity* in the *Hereafter*!

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study* and *explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te* (*statements*), and *letters*! *All the aforesaid works are in Arabic*! And some *non-Muslim scholars* also had left their remarkable imprints in this sphere! And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise* English *textual* (i.e. *verbatim*) translation of The Qur'an until now! By *textual* translation I mean a *translation devoid of*

[19] In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission! In summary: they left the Bible as is, with all the it flaws intact, as nothing that they could do about it!

any: addition/deletion/alteration of any kind, shape or form, with respect to its diction, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns*, *etc*!

A book as above described, even post *September 11, 2001* is *not* available in a *precise* ***verbatim*** translation! So that *everyone* will know what does it *exactly* say in *all* its diction!

If someone had reported that some one said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the ***verbatim*** aspect of the speaker's statement! And rightly so! However, in the case of The Qur'an its diction had been *paraphrased*, and *rephrased* with significant *additions*, *deletions* and even *alterations* of its diction, including giving *unintentional* exact *opposite* meaning of what it says! In fact *all heretofore* known "translations" are *inadequate* and *flawed*! Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran*!" Such categorization, is, sorry to say, nothing less than an *empty* verbiage! Strictly speaking all do *not* stand any logical scrutiny *vis-à-vis* The Quran! Yes, The Qur'an carries multitudes and multitudes of meanings! And those *multitudes* are *cumulative* and are *constantly changing*, depending on the *current scientific advancement*! So any of such "translations" is really and truly *not a reflection* of *any* one of those multitudes!

Anyone would be hard pressed to find a sentence of two words or more in *any* of those "translations" which ***precisely*** corresponds to the ***exact*** text of The Qur'an! May Allah reward all of those translators who had endeavored their best to produce their works, however *flawed* and *inadequate* those works surely are! Nevertheless that was their best possible! So they should be thanked! But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world*, *its contents*, *and the Hereafter's salvation*!

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes* of *injustice* and are *amiss*, *vis-à-vis* its real *text*![20] This simply is ***not*** acceptable with respect to such an enormously vital book!

The present work I am pursuing, Allah willing, will *remedy* the aforesaid *major* and *long-standing* shortcomings! *May Allah provide His aright-guidance for this translator of this enormous task regarding this great, in fact the greatest book ever*! Amen.

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another and apparently never bothered to verify such a *myth/misunderstanding*! The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should be untranslatable*"! So, perhaps this is one contributing factor, among others discussed in Sections to come, Allah willing, why there is *not*, until

[20]It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be no* excuse *for the Muslims*, *especially the Arab-Muslims* not to *translate* The Qur'an in a *most befitting* way!

now a good *verbatim* translation of The Qur'an! For some time I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many people who should know better, understand better, and reason better! When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the languages of the Persian, the Roman, the Ethiopian, the Coptic and even the Hebrew, in order to verify the Jewish quotations of The Torah, as they were notorious for misquoting! There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable! The reason for such non-existence of such a *Hadeeth* is that it would be irrational! Clearly, irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate! Thus, The Qur'an, the true Word of Allah, should be presented in the *precisest* possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom *invite* all peoples to embrace Islam on *voluntary* bases! So how could intelligent people embrace Islam and be fully aware of it without reading its most vital book, The Qur'an! Such a reading would best be in *their own language*, or a most *authentic* and *precise verbatim* translation! And sequel to that *everyone* will know that to worship Allah by The Qur'an such worship must be *rendered* in *Arabic*, the *original* language of The Qur'an! Hence, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue!

However for the task at hand, perhaps the best thing to begin with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

(**Textual/verbatim translation version**) **نص ترجمة نصِّيَّة**

"نضّر الله امرءا سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه"
(حديث صحيح).

A. Brightened Allah a [he-]human[21] [*he*] heard my statement then [*he*] cognized/retained[22] it^{w}; afterwards [*he*] conveyed it^{w} as [*he*] heard it^{w}; Surely possibly a conveyor of *a Feq'hen*[23] ([*he*] *conveying it*) for whom [*he*] has more *Feqh* than him."

True *Hadeeth*[24] (*contents in parenthesis are added*).

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[21] The word "**المرء**" is *exactly* "the he-human!" It is *not* the same as (a) "**الإنسان**"=the human or (b) "**الرجل**," = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) "**الشخص**"= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night,(3) a human of a specific *entity*, a *male or a female entity*, (4) the *body of a human when standing*! See **الهادي، للكرمي، أو اللسان أو التاج**

[22] The word "وعى" has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are *needed*!

[23] The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sahre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings* and *applications beyond* the *apparent* textual meaning or meanings of a given *Hadeeth* or *Ayah* for *various situations*!

[24] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove.*

(Managed translation version) نص ترجمة بتصرُّف

B. "May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding"!

The above are two translation *versions* of the *same Hadeeth*-statement! Version (**A**) is *emphatically faithful to the integrity of the text*, and version (**B**) is a *managed* translation, i.e. *adding to* and/or *deleting from* it or paraphrased it to *facilitate its* understanding! Proponents of version (**B**) surely contend that it conveys the "message" *more readily to the common reader*! They hurriedly add: version (**B**) not only it *facilitates* but it encourages *more* Qur'an readership among the populace, which in turn ultimately *may*, just, may, make more *converts* to Islam!

On the other hand, there are numerous *disadvantages* to version (**B**), here is a *short* list:

(a) It is emphatically *unfaithful* to the *integrity of the text*, through "editorial" additions, deletions or paraphrasing! Such unfaithfulness is surely unacceptable!

(b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text!

(c) The texts of The Qur'an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*! They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*! Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of their textual alteration over time in *any way form or shape, including the formulation of the Qur'anic words/phrases*!

(d) As *Time* progresses *newer* meanings do come to light from those text, a fact which will be *lost* if the texts are altered! Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time!

(e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term!

(f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* addition or deletion to it for the best-way to convey it or convey its intended message! Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators!

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*! Therefore, *at least* to their *minimum* level *all* people must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership!"[25] Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts! Some others may not be so endued! This is quite natural! So, those who are not so endued should ask those in position of knowledge! For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you[z] the *Thekre*'s (*Qur'an's/ book's*) folks[w] if you[c] were not knowing!" (S16:43)! Clearly we do not hesitate to ask people of knowledge in their field of endeavor! Similarly if some one does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is

[25] In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims! This is very unfortunate fact! That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic!

strongly recommended, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance!

1. Newer *meaning or application* of *Hadeeth* by *Feqh*; also The Qur'an imparts *newer perspectives/meanings* over time!

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*! Without doubt, a *Hadeeth* is *hekmah*H:\Qur'an translation as of 16-12-2010, Rev.4.6.1\Qur'an-Translation as of Friday,30 July 2010; Rev.4.6.1\Application Data\Microsoft\Desktop\Introduction2\Introduction.htm - _ftn4 (*wisdom*), hidden or apparent, known by the majority or just a few! Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most vital. That is because there could be *another* scholar who is *more capable of discovering/discerning or deriving newer ideas and applications* in the *Hadeeth* being conveyed not apparent to the conveyer! Time and again this proved to be true!

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years! There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case! Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current* era!

2. Two types of *Ayat*, *Muhkamat* (*clear, eternally unchanging*), and *Mutasha'behat* (*allegorical, and imparting newer meaning over time*)!

The Qur'an is Allah's Speech! Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time*, *space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* right and correct! Allah's Speech *is the right and the truth*! Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿ هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران:7)

> "He Who descended on you[g] The Book[x] of it[x] (*are*) *Aya'tton*[w] (*Qur'anic statements*) *Muhkamaton*[w26] (*firm/eternally unchangeable*)[w] they[y] (*are*) The Book's mother[w]; and others (*which are*) resemblers-she[ym]"! (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*!

The *Muhkama'to* are those *Ayat* that *address*: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam! (c) *How to worship* Allah, according to the *Sharey'ah Law*! The *Muhkama'to* are *categorical* and *informative* statements! Hence, they are the *bases ("Mother") of The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer*

[26] See the *Lexicon* attached to this *Translation* for a detailed explanation..

interpretation! The Messenger (SAWS), his companions, and the scholars of the *Sunnah*[27] had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them!

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*)!

On the other hand the *Ayato* the *Mutahsbeha'to* are *allegorical/ analogous* which *impart different meanings over time*! Although *similar* in so many aspects, yet *each* imparts *a* meaning or *multiple meanings over time*! They make up *most* of The Qur'an, for reasons discussed in Section 2C next.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an!

The *Ayato* The *Mutashabeha'to* are more *numerous* in The Qur'an, as *Halal* (*that which is allowable*) is *omnipresent*, a direct *favor* from Allah *to* and *for* the humans! Allah says that He had created the human as His "*vicegerent*" *in* the Earth; and for that *karramaho* ([*He*]: *had bestowed on him His munificence, and had honored him*), and had created for him *everything in* the Earth, and had subjugated what is in the Earth and the Heavens altogether for him! In this respect, The Qur'an says:

﴿ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجاثية:13)

"And [*He*] subjugated for you[b] what (*are*) in the Heavens[w]
and what (*are*) in the Earth[w] together from Him"! (S45:13)

It is worthy to note here that the glorious *Ayah* says: "in the Earth," while most, if not all, translate that as "on Earth" or "on the Earth." In fact "*in*" is the correct one, as it is scientifically more *inclusive*, as every thing really and truly is *in* the Earth and *not* on it! Every thing is *within the physical landmass* of it, including the multiple layers of its atmosphere! We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fish are *in* the sea! To be *on* the Earth one has to go above its atmosphere! This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered*!

Additionally, Allah's generosity to His vicegerent (the human being) in the Earth is stated in many *Ayat*, among them is: (S17:70), which in part says:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ﴾ (الإسراء:70)

"And *laqad* (*verily, already and affirmatively*) *karramna*[28] (*We had bestowed generosity and ennoblement on*) Adam's sons"!

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[27] *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

[28] The Arabic word "*karrama*" is in the *intensive* form, for *repetitive* and/or *multifarious* connotations and denotations; its etymological root is in "*at-Takreem*," meaning *bounteous giving* and *ennobling* Hence, it is generously *giving* good things, all

As to the fact that every thing in the Earth is for His *vicegerent*, The Qur'an says, in part:

﴿هُوَ الَّذِي خَلَقَ لَكُم ما في الأرض جَميعا﴾ (البقرة:29)

"He Who (*had*) created for you[b] what (*are*) in the Earth[w] together." (S2:29)

2D. The *Muhkama'to Ayat*, are similar in *five* different ways:

A. All are Allah's *Speech*.
B. All are *Qur'an* that can be recited anytime for worship in Prayer[w]H:\Qur'an translation as of 16-12-2010, Rev.4.6.1\Qur'an-Translation as of Friday,30 July 2010; Rev.4.6.1\Application Data\Microsoft\Desktop\Introduction2\Introduction.htm - _ftn6 or other occasions.
C. All convey *specific message* from Allah *for all peoples, times and places.*
D. All are the *Basis* (Mother) *of the Book* (*The Qur'an*).
E. All are *determinants* of what is *Halal* or *Haram*, according to the *Sharey'ah Law.*

2E. The *Mutashabeha'to Ayat*, are similar in *five* different ways:

A. All are Allah's *Speech*.
B. All are *Qur'an* that is recital anytime for worship in Prayer or other occasions.
C. All convey *specific message* from Allah at any given time.
D. All convey *another specific* message from Allah at some *other time*, depending on the *confirmed human scientific knowledge*, *without* contradiction to © above!
E. All are *not identical* to one another, i.e. *each* is an *individual entity with special hallmark and characteristics.*

3. The *Mutashabeha'to Ayat* acquire *newer* meaning or meanings *over time*!

All *Mutashabeha'to Ayato* acquire *newer* meaning or meanings *over time in addition* to their previous/current meaning or meanings (see Section 30 below)! For example:

3A. The *changing meanings* of certain words in The Qur'an!

﴿غُلِبَتِ الرُّومُ * فِي أَدْنَى الأَرْضِ﴾ (الروم:2)

"(*Had been*) worsted the Romans; in *adna*[29] (*near-by / lowest land of*) the Earth[w]"[30]! (S30:2)

The above *Ayah* clearly states that the Romans were defeated in "*adna*" of the Earth! At the time, when this *Ayah* was revealed, the Arabic word "*adna*" was understood to be: "close or near-by." However, *linguistically* the word *also* means *lowest* (with respect to *altitude*)! Through modern science, which we *now* know, the *specific* place *where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and

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things wanted by the recipient, *and* the bestowing of *nobleness* or the conferring of it on such a recipient, as nobleness does *not necessarily* include generosity! In Arabic the word *sharraf*=honored=placed nobly, or ennobled, or considered to be noble or honorable, but *not necessarily coupled* with *generous giving*, *per se*! So since there is *no* English word *corresponding* to the Arabic word "*karrama*" *per se*, as in this *Ayah*, we need to *transliterate* and parenthetically explain, as stated above!

[29] The word "*adna*" means: (1) near-by, (2) lower most land spot!

[30] The word "**الأرض**" could mean: the land or the Earth!

it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth! Altitudes are measured starting with sea level to be zero! However, there are land surfaces on the surface of the Earth that are *below* sea level (e.g. in present day Holland and Jordan)! Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on "the land *close* or *near-by*" was *correct*, because *then* the scientific altitude was *not* even known or knowable! Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*! Of course, *both* meanings (the old and the new) are *correct* and *valid*! Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages! The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*!

3B. A "*dharrah's*" weight of good or evil shall be seen!

Another example is in *Surat az-Zelzelah*, *Surah* 99, (The Earthquake)! This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*! The two *Ayat* speak of the *tiniest* weight imaginable that of a "*dharrah*" (*baby ant/ atom/ speck of dust*):

﴿ فَمَن يَعمَل مِثقالَ ذَرَّةٍ خَيراً يَرَهُ   وَ مَن يَعمَلُ مِثقالَ ذَرَّةٍ شَرَاً يَرَهُ ﴾ (الزلزلة:7-8)

"So whoever [*he*] works a *dharra'ten's*[w] (*small ant's/ an atom's*)[w] weigh (*of*) *khayran*[31] (*desirable/ worthiness/ goodness*) [*he*] sees it[x]; and whoever [*he*] works a *dharra'ten's*[w] weight (*of*) evil [*he*] sees it[x]" (S99:7-8)

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant,* in Arabic "*dherrah.*" However, at the *present* time the same *identical* word "*dharrah*" designates and stands for the word "*atom*!" Clearly the *old* and the *new* meanings of the word "*dharrah*" are not same, but still the overall meanings *apply* just as well in both cases! Thus, an old translation of the word "*dharrah*" would say the weight of the "*baby ant.*" And a *current* translation would say the weight of an "*atom.*" In both cases the translations, although different yet, would be *correct and applicable*! This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases! No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen!

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*! (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech!

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[31] The word "خيراً" = "*khayran*," and grammatically inflected "*khayren*" or "*kharon*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah! In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries!

4. Ultimate aim of any proper translation *should be adherence*, *as close as possible*, to the *full integrity* of the translated text!

Clearly, when *translating* The Qur'an or Allah's Messenger (SAWS) statements to *another* language, English for example, *verbatim* translation is *not* always readily possible, as the recipient language *lacks* the appropriate corresponding terms! But since the *verbatim*, i.e. *textual* translation is *necessary* to really determine what *exactly* The Qur'an says, we must *try* to do our *utmost* by diligence, innovation, and *transliteration*! We can do the following:

4A. Maintaining the *sanctity* and the *integrity* of the text!

When translating *Hadeeth* or Qur'anic texts to English, *where possible*, it is *imperative to use the closest* English word *corresponding* to its Arabic counterpart, without *compromising* the *integrity* of the text (in letter or spirit)! That is *not* engaging into any *addition, deletion*, or *alteration* through *interpolation*, *or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations)! Also translators *must refrain* from using an *adjective* or an *adverb* for a *noun* or a *transitive* verb for an *intransitive* verb, as much as possible! In other words: words of The Qur'an or the *Hadeeth* convey a *specific meaning* or *meanings* in an *original text*. That meaning or meanings must be *conveyed* to and *imported* into the language to which the Arabic text is being translated to, either *verbatim* or in *transliteration* with parenthetical explanation!

A word of cautionary reminder!

5. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*! The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it! Also, *figuration* and *substitution, analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is! The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance! So to translate from formal Arabic to any other language is extremely difficult, to say the least, but with *patience*, *diligence* and *innovation* it is not impossible!

6. Qur'anic diction is *beyond replication*, in *any* language!

6A. The above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a

challenge the *masters* of Arabic language had failed to meet! Thus, any translation could *not* be a *replication* of The Qur’an! Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic!

6B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

“Both were, [both] eating the food” (S5:75)=(المائدة:75) ﴿كانا يأكلان الطعام﴾

In *two words*: (“يأكلان الطعام) The Qur’an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*! The Qur’an says:“*Both were*[*both*] *eating the food*.”(In English "both" is *redundant*, but *required* in Arabic)!
Consider the following facts:

(a) Stating that “*both were eating the food*” is clean, mentionable and undeniable fact! However, (b) by inference or implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive human beings!

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*! Hence, if they did *not* eat they would (g) *perish*!
Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them!

6C. Thus, out of this beautiful *terse* Qur’anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, may Allah be pleased with Jesus and his chaste mother. Amen.

7. Allah *honored* the Arabic language by *choosing* it for His Speech!

Arabic language is unlike other languages, in that it is *conjugationally rational*! From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc! Thus, Arabic language is rather *terse* and very *descriptive*! It is *eloquent* and *elegant*! So, Arabic language has special pre-requisites in format and construct! Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“**التأخير و التقديم**”, as that *could change* the meaning! For example:

مواخر فيه = "...and[*you*[s]]see the *folka*[x] (*ship/ships*)[x] plowers in it[x]; (S16:14),

or فيه مواخر= "...and [*you*[s]] see the *folka*[x] (*ship/ships*)[x] in it[x] plowers"; (S12:35).

Another example is that of usage of *particles of prepositions*, such as: مع=with, orإلى =to, or ب=by! In Arabic such particles have *vital explicative* and *significant implicative* meanings!
Here is an illustration:
I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.
With = the king and I are of *equal ranks*. Neither has power over the other!

By = I am *higher rank* than the king, e.g.: *I am his emperor*!
To = I am *lower rank* than the king, e.g.: *I am his subject*!

In fact, even a vowel could change the meaning! Consider: **الحِمل** =**external load** and **الحَمل** (with a *fatha* on the ح =**baby in the belly**!

8. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language!

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation! Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads cases! (See Section 9 below, for elaboration).

Despite the above facts (Sections1-7), we should try our best, by *diligence*, *patience*, and *innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*! Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that *is to put forth what* The Qur'an *exactly* says in the precisest of terms! So we *translate* and/or *transliterate* (*with parenthetical explanation*s), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*! See Section 39 below, for suitable *innovation* and *originality*!

Finally, *translation* of The Qur'an is *unlike* any other translation! clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language! But it should *precisely conform to its verbatim*, i.e. *without* any *addition*, *deletion* or *alteration* of its diction! So that others will know what The Qur'anic text *precisely* and *exactly says explicitly* and *implicitly*!

And now back to our main topic: *the ultimate aim of translation* of The Qur'an!

<u>**A Prelude**</u>

Translation= "**ترجمة**." To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications*, *inferences*, *connotations* and *denotations*, etc. to the maximum extent possible! For example the *Ayah* of (S3:139):

﴿ وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

"And let not *ta'heyno*[32] (*you*^{z}: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you^{z}, while you^{f} (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you^{b} were believers".

Interpretation= "**تفسير**" On the other hand it is to *interpret* or to *explain*, from for example: a *traditional*, *personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language! Taking the above identical *Ayah*

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[32] The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً**
والوهن هوالضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه و سلّم، هو حب الدنيا وكراهية الموت في سبيل الله!
و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.
Therefore, the word "**تَهِنُوا**" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah's cause!" In English there is *no* way to express theword "**تَهِنُوا**" in one word *perse*! Hence, "**تَهِنُوا**" is best rendered, in my opinion as indicated above.

translated *interpretively* with some *personal overtones*, it is rendered by some *well known* "translators/scholars" as follows:

"So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers."

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes!

9. Interpolations are *necessary*, but to a bare *parenthetical minimum*!

Of course, translation may require *interpolations*, *but only parenthetically* by way of:

(i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc!

(ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations! For instance, take the word: "*Katab*"="*wrote*"! From the word "wrote" in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*! The writer is a "*he*," *not a she*, *not they, not it*! So, in such a case the "*hidden*" pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room* for *any ambiguity* as to the *identity of the pronoun*; because the *entire* Qur'an is *free* from *any mistake/ambiguity whatsoever*!

(iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions are unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive* contents as such *contents* when *necessary* belong to the *footnotes*.

10. Extrapolations should be *marginal, and only for the footnotes*!

Extrapolations are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are:

(i) *Extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such dictions, except of course as stated above.

(ii) *Qur'anic* diction is *unique* and *Hadeeth* parlance is *matchless*, each is in a *class by itself*! Each is revered and reverenced for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

So for texts of The Qur'an or the *Hadeeth*, the *Hadeeth* at the *beginning* of this *Introduction* applies *absolutely*!

11. Clearly *transliteration* is an *imperative* improvisation to *meet* Allah's *diction* in any translation!

A. ***Lack of subject agent***! Of course, some times there is *no corresponding* word in English for the Arabic word to be translated! For example if one wants to say: "**صدق**," the *past tense* verb for "*said or told the truth*!" There is a word in the English Dictionary: "trued," but it has *nothing* to do with *telling* the truth *per se*! As "trued" means: to position (something) so as to make it balanced, level, or square! A different concept! Out of "**صدق**" we need to say: "**صادق**"=the subject *noun*, for he who told/said the truth, which in turn the word "**صادق**" does *not* exists in English *per se*! In English to say "**صادق**" you have to go in a *round about way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*! However, it is an approximation that falls *short* of *fully* describing the *subject* agent "**صادق**," as "**صادق**" is *much more than that*! As an illustration of the point, "that who or he who tells/says the truth" such an entity could be telling the truth *once*, but it is *not* his *main* trait for *all* the time! Because even the *most notorious liar* could tell/say the truth *at least once*! He is certainly *not* a "**صادق**" *except* at this *particular time* when he actually *happened* to be "**صادق**"! Of course the same applies to the verbs "**أحسن**," "**تصدق**," "**أيقن**" and their respective subject nouns! Also "**صبر**" and its subject *nouns* of: "**صبور**," "**صبّار**," and "**مصطبر**!" Similarly for words like: "**خير**," "**حسنى**," "**تقوى**" and many others! When it comes to the "**اسم المفعول**"=*objective noun* such nouns are very, very *rare* to come by in English! Also consider the following:

B. ***Lack of the appropriate verb***! When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*! For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*! Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*! See subsection b next!

C. The ***circuitous rendition***! Some time what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs! For example you want to translate:

﴿ إنّ اللهَ لا يستحيي أن يضرب مَثَلاً ﴾ (البقرة:26)

There is no word for the *intransitive* verb "**يَسْتَحْيِي**" in English! However, there is the word "*ashamed*," which is really an "*adjective*," or "embarrass," "shame" or "discomfit" all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application! The Qur'an is the *most precise* in expression! Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last* resort!

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase! Obviously, what is in the

parenthesis is *not* part of the *main* text but the *translator's own best rendition to convey the meaning of what was being transliterated*! This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

12. Clearly *textual* is neither *replicative* nor *literal* translation!

Clearly, translation through preserving the *textual* content is *neither* a *replication nor* a *literal* translation! As *replication* is *not* possible even if it were to be done in Arabic language itself! And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*! To illustrate *briefly* and in *passing*, take the "*literal translation*" of this short sentence:

الرجل يأكل فى بيته!

The *literal* translation would be:

the man eats in house his!

The *textual* translation would be:

The man eats in his house!

Also in Arabic, the *importance* of "precedence-and-postponement"= "**التقديم والتأخير**" make big difference! For example:

A. **هؤلاء أشدّ منهم بطشا** = these (*are*) harder than them (*in*) seizing!
B. **هؤلاء بطشا أشد منهم** =these (*in*) seizing, (*are*) harder than them!

Version A emphasizes the "*hardness*" as it gets *precedence* in the text! Whereas Version B emphasizes the "*seizing*" for the same reason! So, in Arabic "**التقديم و التأخير**" could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*!

Therefore, translation is *conforming to the precise text*, i.e. *without* any *addition to*, *deletion from* or *alteration* of the *exact* text! The translator *should strictly adhere* to the *integrity* of the translated *text*, in letter and spirit of *The Qur'an* or *Hadeeth*!

In order to adhere to this concept of "*must-be-verbatim*" or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 13 next and innovative originality, discussed in Sections 39 to come later.

13. Parallelization is *paramount*, due to the *enormity* of the translated text!

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses*, *inflections*, *adjectives*, *adverbs*, *subject*, *objects*, *passive*, *active*, *intensive modes*, *transitive*, *intransitive* verbs, etc. Consider the following *illustrations*:

(i) For example: if the text says: "*the strayers*" the translator *must stick* to: "*the strayers*," and *not* express that by saying "*those who went astray*" or some other rendition of that! Or, if the text says: "*those who believe*," "*those who believed*." The translator *must stick* to the same expression and *not* say "*the believers*," instead. The vice versa is also true. If the text says: "*the believers*," the translator must *not* change that to "*those who believe*," or *those who believed*." If the text says: "*If you are*

believers," the translator must *not* tamper with that by *adding parenthetically* ("if you are (truly) believers"). Believers are *not* the same as those who *believe* or *believed*! Just like the *athlete* is different than those who just get involved in athletics! Believers are those whose *wont* is a *constant belief*!

(ii) Originators of The Qur'an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order! Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *aright-guided accordingly* by Allah!

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained* and *reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy*, *intensity*, or *frequency* of action), such intensiveness *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator must *endeavor* to *reflect that intensiveness* in the main text (*parenthetically and in italics*, *differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information!

For example:.**"كاذب"**="*Kadheb*"=Liar and **"كذّاب"**= "*Kadh-dhab*" or **"كذوب"**= "*Kadhoob*"=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, "*Kadheb*"=liar, is *not* the same as "*Kadh-dhab*"= "*Kadhoob*." The liar might have lied *once*, intentionally or not! But the "*Kadhoob*" is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unbeknown* to the translator! When it comes to *intensiveness* of most verbs the English language is rather *lacking*! In Arabic intensiveness could impart a *different* meaning *besides the emphasis*!

(iv) Certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: **"خادع"**= "*Kha'de'a*"=*deceiver* and **"مخادع"**= "*Mokhade'a*"= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*! Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "*Mokha'de'a*" and if translated as simple *deceiver*="*Kha'de'a*," such translations is not only an *under-translation* but also a *misleading* one at that! Here again the use of a verb of "*mutuality*" nature has implications that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*!" Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking!

14. Parallelization *kept in* form *explained in a* footnote or parenthetically!

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent! Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated* in *italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*; if needed; **secondly**, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it! Also

thirdly for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective! For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her! For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas! The meanings are so *different*, one *cannot* be used and not the others! Nor it is advisable to *presume* one meaning over the others from the *context*! Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*!

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic* Arabic, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression! Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English! However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*! Example of that are the rather rife and *recurrent* metonymies in the Arabic language found in The Qur'an! For example:

A."**إبن السبيل**"="*Ibn as-Sabeel*"="*Son of the path*"= the *traveler*, a *Qur'anic expression*.

1A. "**إبن حلال**" = "*son of a legitimate marriage*," A2. "**إبن الطريق**" = "**إبن الزّنى**" = son of the way/road, and A3. "**إبن عجّل**"= "**اللّقيط**"= *baby-discarded and found*! These three are **not** *Qur'anic* although *Arabic tongue* expressions! A2= son of: *adultery* (**زنى**) specifically or *fornication* (سفاح) generally; and A3 by its name "**عجّل**," meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else!

B. "**أم القرى**" ="*Umm al-qura*"= "*Mother of the villages*"= Makka Al-Mukarramah.

C. "**الحرث و النسل**"="*Al-Hartha wa Nnas'l*"="*The tillage and the progeny*"=*wife and children.*

D. "**عضّ على يده**"= "*Adh-dh ala yadeh*"= "*He bit on his hand*"= felt sorry.

E. "**سقط في أيديهم**"= "*Soqetta fee aydeyhem*"= "*Had been made to fall in their hands*"= *they regretted doing the wrong thing.*

F. "**وجه الله**"="*Wajho Allah*"="*Allah's Face*"= *Allah's Entity*, or *Allah's pleasure.*

E. " **بين يديه**"= "*bayna yaday'he*"= *before him, in front of him.*

In the English language there are such *English tongue/idiomatic* expressions too, for example:

A. Cakewalk = Some-thing *easily* accomplished.

B: **Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech! And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly!

C: **Troubleshooter**: It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*! 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic*, *political*, or *industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished* (*improved*) or *designative* (*divinely specified*) form!

(2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs are *ubiquitous* in The Qur'an. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the Arabic *tongue*-expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English!

15. The *necessity* that seems as a redundancy!

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

"They^{z} sadden." Better yet: "Sadden they^{z}."

Obviously, the first letter in the word "ي" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine* they"! And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون!" Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by "ون," and in English shown by the *superscript* "^{Z}" on the they, as they^{z}! Or example #2:

15. **2A يكفرون بالآخرة**

Disbelieve they^{z} by the Hereafter^{w}!

و هم بالآخرة كافرون

15. **2B** "and they, by the Hereafter ^{w} (*are*) disbelievers."

و بالآخرة هم كافرون

15. **2C** "and by the Hereafter ^{w} they (*are*) disbelievers."

In 15.**2A** the superscripted word "they^{z}" stands for "**ون**" in "**كافرون!**"

In15. **2B** The "they" *emphasizes* the fact that "*they*" by the Hereafter are disbelievers.

In 15. **2C** The *emphasis* is that *by the Hereafter* they are disbelievers.

The question is why the *emphasis*? The answer is: for the respective *intensity* and *specificity*!

16. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter!

Of course, the *incorruptible* Qur'an and the *true/good Hadeeth* are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.[33] Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*! The *incorruptible* Qur'an and the *true/good Sunnah are both* guarded against *corruption and loss*!

"Verily We *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*)[x] and verily We (*are*) for it[x] assuredly keepers-up[34]".

What applies to the safe-keeping (keeping-up) of The Qur'an *equally* applies to the *hadeeth*!

Islam means "*submission* to Allah;" hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam!

17. The implications of the *brevity* in the Arabic language!

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*! The *best* of Arabic statements are those that are "*terse and indicative*." That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings! Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc*. All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions! All that The Qur'an does in a humanly *unmatchable* manner! No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah! Arabic language is elegantly poetic. It is extremely *precise* and *laconic*! The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions! That is why the Qur'anic diction is in a *class by itself*!

18. *Superabundance* of words, *each is uniquely descriptive*, makes Arabic rather *precise*, yet *elegant*!

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable*, *divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete*, *qualitatively perfect and proportionally balanced*! Thus, no

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[33] Some scholars add "*al-Ejma'a*"=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*! *Emam* Ahmad says whoever claims "*al-Ejma'a*" has *certainly lied*! *Emam* Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim "*al-Ejm'a*" among human, what do they have to say about how did they gather the plurality of "*al-Ejma'a*" among the *Jinn*? Obviously, they *cannot*. This puts the case to rest! Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the Jinn were to agree on some thing to legitimize it which Allah illegitimates it will not stand! Or if they were to illegitimate some thing which Allah illegitimated that will not stand too!

[34] The word "**حافظون**" is rooted in "**حفظ**" which is "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

human tampering with such text is *possible*, let alone *permissible*! Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*! Obviously, human knowledge and mind are *experiential* and *time oriented*, thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and empirical progress, the *meanings* of *some* Qur'anic texts *change*! That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*! Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose miracles are *unending*! No humanly written text is so *miraculously merited* as The Qur'an! Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic* (*true*) *Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance!

19. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake!

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible* dream let alone reality!

20. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages!

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or anything associated with both! Words, such as "*verse*," referring to a statement of The Qur'an; or "The holy Qur'an"; the "*Scripture*", in reference to the text of The Qur'an! Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them! However, *none* of those corresponding words is used for the same purpose as utilized for in English! The word "holy" is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word "*verse*," it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement from The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is "*not surely a say of a poet*"; thus, it should *never* be referred to as *verse* in English! However, let us first find out what is the *dictionary* meaning of the word "*verse*"?

20A. Dictionary definition of the word “*verse*” is:

“1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*”; (*emphasis is added*).

Therefore, it is obvious that the word “*verse*” does *not* apply in *any way*, *form* or *shape* to the glorious and sacred *Ayah* from The Qur'an! Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “*verse*” of The Qur'an! Such English speaking Muslims *know* (*or should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ﴾ (يس:69)

“And not We taught him the poetry; and (*is*) not befit for him; not [he/it[x]] [35] (*is*) except a *thekron* (*message/exhortation*) and a Qur’an[x] manifester.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ﴾ (الحاقة:41)

“And not it[x] (*is*) surely a say (*of*) a poet” (S69:41)

Therefore, in *deference* to Allah’s Speech and in *compliance* to the aforesaid *Ayat*[w] henceforth no Muslim should *ever*, *ever* refer to *any* part of The Qur’an as “*verse*,” even remotely!

20B. What is the meaning of the word: “*Ayah*”?

The word *“Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration, and* (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
2) Signifying Allah-messenger’s *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*!

3) Designating a *statement from The Qur'an*. The Qur’an speaks of Allah’s Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لا إكراه في الدّين﴾ (البقرة: 256)

“No coercion in religion” (S2:256).

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[35] The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning! Qur’an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “**﴿هُوَ﴾ = أي محمّد**,” *Emam* القرطبي says: “ **أي هذا الذي يتلوه عليهم**,” *Emam* الرّازي says: “**أي هو ذكرٌ و موعظة**” Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “***he***” or “***it***[x]**!**”

Therefore, we shall refer to the "*Ayah*[w]" (plural "*Ayat*[w]") as meaning *miracle*! The "*Ayah*[w]" of The Qur'an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

20C. An *Ayah* of The Qur'an and a *verse* of the Bible!

Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*! However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur'an and a *verse* of the Bible.

20D. Also the word "*Scripture*" is *not* appropriate for *any* designation of *any* part of The Qur'an!

Similarly, the use of the word "*Scripture*" to mean The Qur'an or its *Ayat*[w] is just as *bad*, if *not worst* as the use of "*verse*" as above stated. That is because the word "*Scripture*" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*. (Emphasis is added), also called "Holy Scriptures." Clearly the writing of the *entire* Bible is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*! The Bible is also one of the most *unreliable* sources of good *historical*, *scientific* or *factual* information, according to Western scholars and sources! It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word "scripture"), by nominally *forty four* authors! In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences! Thus, The Qur'an is *not* "Scripture". The Qur'an is *in a class by itself*, called The "Qur'an," a "*Surah*[w]" or an "*Ayat*[w]" of The Qur'an.

21. For their religious terms, Muslims should *not* copy biblical terms!

The *rationally-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur'an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious* terms. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the* "*uttermosts*," *because of their religion*, as such religion is *quantitatively complete*, *qualitatively perfect* and *proportionally balanced* i.e. after all it is *Allah-made*! Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*! Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely *disappear* from

Muslims' *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the honorable *Hadeeth*.

22. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none* of which uses the word "holy"!

The Qur'an is *described* by *fifty-five*[36] various characterizations for naming The Qur'an, *none* of which uses the word "holy"! The word "holy" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).
However, there are *five characterizations* naming The Qur'an that are most commonly know, more than the others by *most* Muslims:

(A) The Qur'an The *Supreme*; **القرآن المجيد**
(B) The Qur'an The *Magnificent*; **القرآن العظيم**
(C) The Qur'an The *Munificent*; **القرآن الكريم**
(D) The Qur'an The *Judicious*; **القرآن الحكيم**, and
(E) The Qur'an The *Manifester*; **القرآن المبين**!

Apparently, and Allah knows best, for each of the *Five* Pillars of Islam, there are *eleven attributive* names of The Qur'an corresponding to each Pillar. Following is an *illustrative* discussion of *five* such names.

22A. The Qur'an The *Supreme*!

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Supreme Qur'an*," (S85:21). Clearly the word "Supreme" means, among other lofty meanings, distinguished, high-ranking, and of high morals. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but* Allah"; and the *second* is to say: "I bear witness that *Mohammad is His Messenger*". Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good!"

22B. The Qur'an The *Great*!

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the

[36] *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al_Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word* "*holy*!"

word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five–daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*! Maintaining the daily *five times Prayer* is (iii) the *only identifying* "*badge*" a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*! If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting! Allah says in The Qur'an that prayer prohibits *indecency* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

22C. The Qur'an The *Munificent*!

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in *excess of a certain* minimum *amount*! When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion* of *the Zakah*, the recipient is (i) *appreciative* and *thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The act of *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

22D. The Qur'an The *Manifester*!

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month! As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more! However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds! In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do! A

person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*! It is *not* just "*not* eating, *not* drinking, and *abstaining* from sexual and other known *fast-breaking* deeds," it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting! Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam through out the human history and communities! However, once *fasting* is *properly and genuinely carried out*, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies and distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

22E. The Qur'an The *Judicious*!

The *characterization* of The Qur'an as "*The Judicious*" is mentioned in The Qur'an The Judicious *twice*, "*The Book The Judicious*" (S10:1) and "*The Qur'an The Judicious*" (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/her self to *strict criteria* of various physical life activities and rituals; (v) *wining the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the "*new born*!"

23. Similarly, there are *thirty-seven*[37] characterizations *naming* Mohammad (SAWS) *none* employs the word "holy"!

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word "*holy*" in *any way*, *form* or *shape*! In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word "*holy*," directly or indirectly! The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

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[37] Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12.The Illuminator. 13. The Inviter. 14. The Manifester, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23.The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer!

24. The Arabs and their language are ***honored***; ***they*** are ***to spearhead*** The Qur'an ***and its message*** through Arabic language!

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees! Allah is: "Ever/Stout Doer for what [*He*] wants" (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah! Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*! However, they possessed a *unique*, *highly polished, and fantastic* Allah given language, of which they were *masters*! During the pre-Islamic era they nearly perfected a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*! The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance! There are many terms for various words—e.g.: "sword," "camel," "dog," "tent," "mountain," "valley," "love," "hunting," "milk," "rain," "wind," "cloud," etc. The terms run into the *dozens* and some times into the *hundreds*! Thus, for instance, there are "60" words to mean "dog"—and *no two words are identical*! There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*! Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the "sword" and about *48 words* to describe the 24-hour (day/night) period! Thus, instead of saying (in English): "morning," "noon," "afternoon," "evening," "night," and "midnight", in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span! It is *not* on the basis of coining two words to make one, (such as "afternoon"). It is rather a *single* word describing a *specific* time span! The Arabic language is root-based. It has about *sixteen thousands* word roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be conjugated quite numerously! Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

a. Adjective nomen (name), and **b**. Adjective being,
c. Adjective comparative, and **d**. Adjective superlative,
e. Adjective designating action as natural, not natural, permanent, not permanent,
f. Adjective designating state as beginning, actually in progress, about to begin,
g. Adjective intensive, and **h**. Adjective passive,
i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
j. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1, 2, 3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*! The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

25. Mind busting linguistic adornments

Poets *before* Islam had a "field" with their poems and how to beautify them with the overwhelming ("mind busting") linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence! Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *capable and powerful* abilities at the zenith of competence by *immeasurable* standards!

26. The Qur'an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself!

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'an descended! As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the "*unlearned*" Mohammad (saws)! Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker! The Qur'an not only *surpassed* but even *challenged* that lofty magnificence and high splendor! For lack of a better thing to say, they said it was "forged"! Why forged? They claimed that Mohammad (saws) had "*forged*" it. At first The Qur'an *challenged* anyone alone or assisted by others (save Allah) to produce "*ten forged*" *Surahs* like that of The Qur'an. That challenge was not answered, as anticipated. The Qur'an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُواْ بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرَيَاتٍ

وَادْعُواْ مَنِ اسْتَطَعْتُم مِّن دُونِ اللّهِ إِن كُنتُمْ صَادِقِينَ ﴾ (هود:13)

"Or say they[z]: [*he*] forged it[x]; let-say [*you*[s]]: then *oto* (*let-come you*[z]) by ten *Suwaren* (*Qur'an Subdivisions*) forgeries[w] like it[x]; and let-summon you[z] whomever you[z] could of lesser than Allah, if you[c] were *ssa'deqeena* (*always truth enforcers*)". (S11: 13)

Later on The Qur'an *challenged anyone alone or supported by all others* (*save Allah*) to produce *one single Surah* like that of The Qur'an! Also that was *not* answered. The Qur'an says:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ

وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (البقرة:23)

"And if you[c] were in suspicion of what *nazzalna* (*We repetitively descended*) on Our *ab'de*[38] (*slave*), then *oto* (*let-come you*[z]) by a *Suraten*[39] (*division of The Qur'an*) of its[x] like; and let-summon you[z] your[n] witnesses[40] of lesser than Allah, if you[c] were *ssa'deqeena* (*always-truth-enforcers*)".
(S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا

الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾ (الإسراء:88)

"Let-ay [*you* [s]]: indeed if gathered the humans and the Jinn to *ya'ato* (*come they*[z]) by like this [The] Qur'an, not *ya'atona* (*come they*[z]) by its[x] like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/supporters*)"! (S17:88)

* Notice this great *Ayat* [w] says: (1) "**بمثل**" "*by like*" and *not* "like!" (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle "**ب**" in the word "**بمثل**"! Such particle has about *twenty* different meanings and implications, among them: (a) "**المجاوزة**"=*disregarding* of, (b) "**الإستعلاء**"= *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) "**التبعيض**" =*portioning*! All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even some thing that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*! All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not verbatim/textual!

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[38] The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[39] See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*!

[40] These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

27. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively!

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts! For over 14 centuries so far, no one alone or supported by any/all others, came up with "*by-the like*" let alone the *like* of The Qur'an, *even in part* let alone in whole! Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts! Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient! Thus, Allah's open challenge stood, and shall continue to stand *forever*! It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*!

28. Each challenge is according to the corresponding knowledge and skill of the challenged people!

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena! But The Qur'an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*! Therefore, The Qur'an will remain *eternally*: *unique, informative, and inimitable* in its perspectives and panoramas! Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* give time—which really depends on the individual's *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific*(*s*) from the *general* principle, the *vice versa*, or the inventing and discovering of something all together anew.

29. The Qur'anic information is *divine*, *unattainable* by man *except* through Allah's *design*, *permission*, and *revelation*!

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most! It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next)! The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines! Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons, see my book, *The Future World Order, Vol. II,* Chapter 24 for elaboration.

30. The Qur'an elucidates on *everything*, and ultimately explains itself by itself!

What is great about The Qur'an is that it is "an exposition/elucidation for every-thing"! The Qur'an says:

"...and *nazzalna* (*We repetitively descended*) on you[g] The Book, an exposition/elucidation for every-thing..." (S16:89).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent! Knew such a fact who knows it and did not know it who does not know it! The Qur'an *specifies* what it had *generalized* previously and *vice versa*! But *ultimately* The Qur'an explains itself by itself!

In the above Ayah, The Book (i.e. The Qur'an) in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging what is *not* for one by it knowledge! The Qur'an says:

"And let-not *ta'gfo* ([*you*[s]] *judge by perspicacity and presumption*) what (*is*) not for you[g] by it[x] knowledge" (S17:36)

Let us illustrate! In *general* terms The Qur'an says in (S51:18):

" And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*[r])."

In *specific* terms The Qur'an says in (S54:34):

"...*Lootten's* (*Lott's*) *aa'la* (*family/house/kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

The lesson to be learned from the above is: (1) The Qur'an addresses *everything*; (2) The Qur'an *generalizes* and *specifies*! (3) The Qur'an *ultimately* explains itself by itself, i.e. where the *generalities* are specified and the *specifities* are generalized! (4) the *generality* is by the *as'ha're* (*dawns' ere*) *seeking forgiveness*! The *specificity* is that (*Lott's*) *aa'la* (*family/house/kin*) were *delivered* by a *sa'har* (*dawn's ere*)!

So one has to be *fully knowledgeable* about the *whole* Qur'an in order to understand it in *context* and find how it explains itself by itself! The greatest lesson is *never* take The Qur'an *out of context*! As such an act is not only *sinful* but the doer would be a *laughingstock*!

31. The Qur'an and the *Sunnah,* touch on *every* conceivable human endeavor and the universe, directly or indirectly!

In addition to The Qur'an, there is the *Sunnah* (*Prophet's speech/actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah specifies* or *details* the "*generalities*" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*! However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*! By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*! Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced* living suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history—past, present, and future. Thus, the trio, *The Qur'an*, *the Sunneh*, and *the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the*

Universe and deal with all in the *most perfect rational and scientific way*! After all it is from Allah, The Almighty, The Omniscient and The Omnipotent!

32. The Qur'an designates and the *Sunnah complement* it!

The Qur'an is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا﴾ (الحشر:7)

"And whatever the messenger *aa'takum* (*accorded you*[b]) so let- you[z] take it[x] and whatever [*he*] forbade you[b] regarding it[x] so let-you[z] cease (*doing its*[x])". (S59:7)

The Qur'an also says:

"And not [*he*] pronounces by the (*tendentious*) liking; not it[x] (*is*) except a revelation[x] being revealed". (S53:3-4)

Clearly the pronoun "[*he*]" in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the "it[x]" refers to his pronouncements! As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah! It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur'an states in *generalities* that *need specificities*! Also, the Messenger (SAWS) said: "You pray as you saw me praying". On *Hajj* (Pilgrimage) occasion, he said: "Take from me all your rituals". Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that "they go by what The Qur'an says *only*", i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7)!

33. The Qur'an is: either *self-evidently true and correct*, or *ultimately bound* to be true and correct by scientific means!

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*! They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata! Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation! The Qur'an shall stand *absolutely perfect*! The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (divinely *predetermined*) stages, through empirical observations or findings, scientific hypotheses/theories, and last a *confirmation* law. At the stage of scientific *certainty*, through a *confirmation law*, The Qur'anic Marvels *shine* with greater brilliance and flying colors. This takes place through out the history of mankind, *proving for each successive generation* that The Qur'an is beyond doubt, is but the true word of Allah to *guide humanity aright and* so to ultimately *save* it.

34. The Qur'an is: *consistent* and *error-free*! It is meant to be for *all locales*, *ages* and *peoples*! Its synthesis is *divinely* made!

Although The Qur'an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*! Each word, phrase, sentence, or Marvel is *arranged by divine designation*! The Prophet (SAWS) once in receipt of any Qur'anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah's *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayay*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels! Yet at the end, we have a *perfectly consistent*, *ageless and absolutely consistent narration*! There is no discrepancy whatsoever making a self-evident proof that *it is divine*! Also given the historical piecemeal revelation of The Qur'an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur'an one is amazed to find that the *entire* contents of The Qur'an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*! This *is* a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental. It is by divine design*, to be a *sign by and of it self*! No human product can even claim a likewise model! No wonder, because it is Allah's Work! The Qur'an states such a phenomenon—urging all concerned to ponder and reflect over The Qur'an:

﴿أَفَلا يَتَدَبَّرُونَ الْقُرآنَ وَلَوْ كَانَ مِنْ عِندِ

غَيْرِ اللّهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثِيرا ﴾ (النساء:82)

"Do then not ruminate they^{z} The Qur'an^{x}; and had [was^{x}/it^{x}] from *ende* (*springing of*) other than Allah, surely (*would have*) found they^{z} in it^{x} multitudinous difference." (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would "*see*" inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*! For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and aright-guide them to the aright-path! However, the fact remains that **The Qur'an** is a book ***most accurate and most perfect all-around***. Falsehood *cannot* even approach it from before or behind it, as it is the embodiment of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem* (*Possessor of the ultimate wisdom*) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ (فصلت: 42)

"Not *ya'atet* (*comes to*) it[x] the falsehood[x] from between its[x] both hands[41] and nor from its[x] rear; [*it's*] a descending from *Hakeemen*[42] (*the infinite hekmah*[w43] *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)". (S41: 42)

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِن رَّبِّكَ﴾ (هود:17)

"Verily it[x] (*is*) the right from your[t] Lord". (S11:17)

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic *style*, requiring a *unique* translation, that *chooses the right word and adheres* to the *integrity of its verbatim text at all times*!

35. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations!

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (incorrect *word* usage):

"Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*." (Emphasis is added). (S18:32)

A. The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'an does *not* use the word "cornfield," *per se*, *at all*! Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'an uses either! If Allah meant the words: "tillage," or "cultivation," or "cornfields" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*zar'a*," *rooted* in the Arabic word "*zara'a*," a word which has *no* English equivalent *per se*! The word "*zar'a*," has very *significant implications*, see **B** next!

B. The word "*zara'a*," which The Qur'an uses means: the *green standing crop*, *just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word "*zar'a*", a word that is rather *precise, descriptive,*

[41] This is an Arabic *tongue*-expression meaning: *before it*, in *front of it*.

[42] For the word "حكيم" see the *Lexicon* attached to this *Translation* for "الحكمة!" the *derivative* of "حكم!" Because of Allah's *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice and *use* of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is "**حكيم**" = *infinite hekmah Practicer*! Also, "**حكيم**"="**مُحكَم**," that is *Allah-perfected*, according to Qur'an *commentators*, as in (*S*44: 4)!

[43] The English word "*wisdom*," *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation*, for an exposition of the word "*hekmah*!"

connotative and denotative! It *involves an act* of Allah Himself, which the human beings are *not* capable of doing! Human beings *till*, *cultivate, sow*, *water*, and *expose all that to the sun*; but Allah *alone* is the One Who makes the "*zar'a*," i.e. after we *till a cultivable land*, *sow the seed in it*, *water it*, and *expose* that to the sun, by leave (*ordained Laws*) of Allah, *He will make it to germinate and sprout*, producing the "*zar'a*" we are discussing. Therefore, the proper thing to do is *transliteration* of "*zar'a*" with a *parenthetical* and a *footnote* explanation:

﴿ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾(الكهف:32)

"And We made between them both "*zar'aa*[44]". (S18:32)

C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the "*zar'a*", He stated in another *Ayah*, some thing that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أفرَأيتُم مَّا تُمنُون * ءأنتم تَخلُقُونَه أم نحن اَلخالِقُون*﴾ (الواقعة:58-59)

"Have seen you^z what ejaculate[45] you^z; are you^z creating it^x or (*are*) We the Creators [*of it*^{x}]" (S56:58-59)

D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* any one else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the "*zar'a*", and this same *Ayah* of the "*zar'a*" is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from* high, a *special kind of clouds*! Allah says:

﴿ أفرَأيتُم ألماءَ الّذِي تَشربُون * ءَأنتُم أنزَلتُمُوهُ مِنَ المُزن أم نَحنُ المُنزِلُون﴾(الواقعة:58-59)

"Have then seen you^c the water^x which^x drink you^z; have you^z descended it^x from the *muzn*[46] (*bearers-of-pure-water-clouds*) or (*are*) We the *munzeloona*[47] (*Causers of its*^{x} *descending*)". (S56:68-69)

E. Also in another *Ayah*, in connection with the word ("*zar'a*")

(a) "*zar'a*," *rooted* in "*zara'a*," past tense;

(b) "*yez-ra-a'o*" the future tense;

(c) "*ta-zra-a'oon*," you (*in the masculine plural*) make the "*zar'a*"; and

(d) "*taz-zare-a'onaho*" you (*in the masculine plural*) make it to be "*zar'a*."

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[44] See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent! However, *generally* it means: *green standing crop*, *just before harvesting*, or *the vegetation after sprouting*.

[45] Incidentally, all the translations this translator came across use the word "*emit*," instead of *ejaculate*, which The Qur'an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of "*emit*" do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word "emit" are: 1. to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur'anic meaning. Again, if Allah intended "emit" He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word "*ejaculate*" gives *precise*, *specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise and laconic* diction. This is *the truth*. And Allah says that He is *not* "*shy*" to *tell the truth*. In The Supreme Qur'an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: "And Allah discomfits not from the right!" (*S*33: 53).

[46] "*Muzn*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water!

[47] The word "*munzeloon*" is *plural*, *masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeloon*" has *no* English equivalent! *Descender*= *one that descends*, gives a *different* meaning!

(e) "*az-zare-a'oon*," makers of the "*zar'a*".

F. Allah inquires, surely *not* to *uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases! Allah says:

﴿أَفَرَأَيْتُم مَّا تَحْرُثُونَ﴾ ﴿ أَأَنتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ (الواقعة:63-64)

"Have then seen you[c] what you[z] till; are you[f] "*ta-zra'aona*"[48] (*you[z] cause to germinate*) it[x] or (*are*) We the "*za'are-aon*"[49] (*the causers of its[x] sprouting*)". (S56: 63)

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah! Similarly, the "*zar'a*" is the *making* of Allah, and Allah *alone*.

I. Also, the *bringing down* of the "*muzn*," *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah's *creation*, *bringing forth* or *down*--the *semen*, the "*zar'a*," and the "*muzn*," respectively. Obviously, on pondering the use of any word in The Qur'an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur'an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive*, *exact*, *denotative*, *connotative*, *designative*, *eloquent* and *elegant* all at the same time and at *all* times! Only Allah can make such *miraculous choices and their proper combinations*! That makes The Qur'an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*!

Example # 2 (*incorrect* translation of a *phrase* (S3:139):

﴿وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنتُمُ الأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾ (آل عمران:139)

A. "So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith." (S3:139)

B. "Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers." (S3:139)

C. "So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers." (S3:139).

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[48] Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow*." Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a*!" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

[49] Meaning: *Causer* of it to *germinate*, *sprout* and *become crop ready for harvesting*.

The above three translations, quoted from the "*best*" currently available English "translations," are for the same *Ayah*! May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory! Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur'an, famous for its *brevity*, *succinctness*, *eloquence* and *elegance*: The *Ayah* says:

"And let not *ta'heyno*[50] (*you*[z]: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you[z] while you[f] (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you[c] were believers."

A.1. The Glorious *Ayah* neither contains nor implies the word "so," but it begins with "and"! Furthermore, "lose not heart"=be discouraged not. The word used in the *Ayah* says: "let not *taheyno*" i.e. *commanding* them not to "*weaken*, or *love the world and have a dislike for death in the cause of Allah*"! So, it implies *more* than "loss of heart or a discouragement"! The Qur'anic words are very *brief* but are *packed* with meanings!

A.2. "Nor fall into despair" *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: "*and let not sadden*," again commanding in the *present* tense! Thus, "sadden" neither carries nor implies the *strong* notion of "falling into despair", which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation!

A.3. "For ye must gain mastery", may Allah forgive the translator for such a "translation"! This "translation" is *totally out of line* and is *not what* the *Ayah says at all*! The *Ayah conclusively*, *determinatively* and *unambiguously* says: "while you[f] (*are*) the uppermost". Really *true* Muslims are *always* the *a'alawna* (*uttermosts*, *uppermost-ones*) because:

- **i**. The *true* Muslims believe in the *singularity* of Allah;
- **ii**. The *true* Muslims *enjoin* by the *ma'aroof* (*rationally acceptable and Sharey'ah sanctioned deed*) and they *forbid* the *munkar* (*rationally objectionable or Sharey'ah prohibited act*);
- **iii**. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- **iv**. The *true* Muslims' *cause is for Allah* and *their opponents is for the Satan*;
- **v**. The *true* Muslims' *argument is superior* than their opponents' argument, i.e. *their religion* is superior to their opponents' religion, as their religion is *Allah's making*;
- **vi**. *Ultimately* the *true* Muslims *shall prevail*, as Allah had stated this fact to them time and again in The Qur'an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. "*a'alawna* (*uttermosts*, *uppermost-ones*)". Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*! This concept is mentioned in The Qur'an time and again, to *constantly* remind the Muslims of such an historical fact! Perhaps they desist from their sins and errors, repent and go back to become *good Muslims again*! Remember also that

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[50] For the word "تَهِنُوا" see footnote 32 above.

this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*!

A.4. The *Ayah* does *not* say: "if you are true in faith," *per se*, as alleged by this translation! The *Ayah* says: "if were you[c] believers" plain, clear and without any further ado!

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies "grieve not". To "grieve" is to have grief, *deep mental anguish*, say from bereavement. The word "grieve" implies *more* than "sad", meaning unhappy!

B.2. The *Ayah* also does *not* say "for you will overcome them"; *nor* does the *Ayah* mentions the word "indeed" at all! Clearly the *Ayah* says: "if were you[c] believers", plain, clear and simple!

C.1. The word "so" does *not* appear in the *Ayah*. Also the phrase "against your enemies", is *neither* in nor is implied by the *Ayah*! The *Ayah* has the word: "And" at the *very beginning* of it, which this translation *omits* altogether! Also, the *Ayah* says: "*and let not sadden you*[c]", in the *present* tense; and *not* in the form of "nor be sad"! One might say, "*and let not sadden*", and "nor be sad" are more or less equivalent! Fine, for the sake of putting the argument to rest, let us grant that to be the case. The question is: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether!

C.2. The *Ayah* does *not* say: "you will be superior (in victory)," suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state "in victory", as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior! Also, the *Ayah* says: "if were you[c] believers", plain, clear and without any further ado. This *is Qur'an.* There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could or might, if not would, imply some thing else *not* intended!

C.3. Also, the *Ayah* does *not* say: "indeed (true)" as a *qualification* of the believers. The *Ayah* says: "if were you[c] believers". Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur'an, that are *not* in it?

36. Examples of Qur'anic texts translated to mean more or less *same*, when in fact they are *profoundly different*!

A. The Qur'an is in *Arabic*: For a divine wisdom Allah (SWT)[51] bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur'an says that He made The Qur'an "*Arabic Qur'an*:" The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾ (الزخرف:3)

"Verily We made it[x] Qur'an Arabic, perhaps you[b] cerebrate you[z]." (S43:3)

i). Since the above *Ayah* states, and Allah knows best, that The Qur'an employs the *Arabic language* as its *vehicle* of *expression*, therefore:

(1) The *linguistic meaning* of The Qur'an is as the Arabs know it (including the *implication*, *inference*, *connotation* and *denotation*) of *each word* is the *most paramount first step to consider* and *understand*)!

(2) Also, The Qur'an is primarily *pronounced, read* and *written in Arabic*.

(3) So, the *pronunciation*, the *reading* and the *writing* of The Qur'an are all *subject* to the "*rules*" (e.g. *grammar*, *conjugation*, *metamorphism*, *substitution*, etc) of the *Arabic language*!

(4) In addition to the plethoric supply (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*! No other word will suffice, as strictly speaking almost *no* synonym is *100 per cent* interchangeable *in The Qur'an*!

(5) Reading of The Qur'an (in Arabic) is a "worship" *in and of itself*.

(6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur'an is valid.

(7) For *every single Arabic alphabet letter* of The Qur'an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as "*a Lecture in Arabic*"; but the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did! I believe that was their best possible.

B. The Qur'an is in Arabic-*tongue*! Furthermore, The Qur'an is made in Arabic *tongue*; i.e. it is *expressed* in the perspicuous (easy to understand and to clarify) "*Arabic-tongue*", i.e. *idiomatic* Arabic! The Qur'an says:

﴿وَهَـذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ﴾ (النحـــل :103)

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic manifester." (S16:103)

i). The above *Ayah* received also *not* so bad a translation, although those translations did, *to a certain extent*, *miss slightly*; as some did *not* say "Arabic *tongue*", *per se*, and instead opted to say: it is Arabic "*speech*"! Yet, some others *dropped* the word "*tongue*" altogether and saw it fit to just say: "in Arabic!" This is Allah's Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) *should be*

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[51] (*SWT*), meaning "The Existent" **that is *before and after the existence of life in this world*!** There is ***no*** word in English to convey such a meaning! So, my choice for "الحي" is "***The Pre-and-Post Existence Existent***" as closest to convey the message of such a great name!

contemplated, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*!

ii). The above *Ayah* clearly states that The Qur'an is expressed in [tongue-Arabic], an idea well elaborated-on in Section 12 above, but summarily restated:

(1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished* (*improved*) or *designative* (divinely specified) form!

(2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence* and *elegance, brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion righteous tradition* and *worthy legacy* of Arabic all are *hallmarks* of its diction! Also, *figuration* and *substitution analogy* and *parallelism*, *compensation* and *assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty* and *magnanimous*, *splendid* and *superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its linguistic meaning*, inferences, and implications; *secondly* to its *Arabic tongue* expressions, as explained earlier.
After that comes: (b) "Arabic *tongue*" expression, see Section 12 above.
Next (c): "Arabic *rule*", as discussed in Subsection **C**, to follow.
And finally: (d) *above all* according to the *Sharey'ah requirement.*

C. The Qur'an is by Arabic-*rule*: Allah says that He sent down The Qur'an (*harmonious with/according to/by*) "*Arabic rule*:"

﴿أنزَلناهُ حُكماً عَرَبيّا ﴾ (الرعد:37)

"We descended it[x] (*by*) Arabic rule[52]. (S13:37)

By Arabic *rule*, it is meant, and Allah knows best, *following Arabic language rules of grammar and deptote-declention* (i.e. *word-conjugation*), the morality and wisdom of the Arabs *as polished* and *improved* by divine intervention! I must quickly add that *morality* and *wisdom* in terms of many aspects, such as:

(1) Genealogical purity,
(2) Chivalry and personal as well as family honors,
(3) Loyalty to the sense of belonging,
(4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),
(5) Strongly protective attitude towards the neighbor, and
(6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity!

[52] See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this ***vital denotative and connotative word, describing*** the diction of The Qur'an The Supreme, ***by Arabic rule***!

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, thereby they had *missed* greatly, that is to say: *under* translated what needed better translation!

D. Last and *most paramount* are the *Sha'rey'ah imperatives*!

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above! Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*! For example: the word "الحج"= the pilgrimage. In Arabic "الحج"= the pilgrimage, means the going to a particular place, *any* place, *any time* for *any* purpose! However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to perform *particular* (*prescribed*) *rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*! So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning!

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) that Allah had "descended it [x] (*harmonious with/according to/by*) *Arabic rule*"!

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately,* do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic *expressions are exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent*, *precise* and *highly designative*! However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful *and emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (**C**), the "*Arabic rule*!" To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic"! Others said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*"! Such translations represent a monumental amiss of *under sizing* of those texts, if not out right *unintentional misrepresentation*! May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed* the *significant meanings and implications therein*!

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or his approval of others' actions or statements), which *complements and explains* it, as discussed earlier in Section 30.

37. "*Qur'an Arabic*, (*by*) *Arabic tongue*, and (*by*) *Arabic rule*"; Meanings and implications are revisited!

A. The Qur'an says: "Verily We made it [x] Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction*, *inscription* and *recitation*! That is such diction is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of

Arabic grammar and word conjugation and how the *Arabs* understand the *precise* meaning of each word!

B. On the other hand, "While this (*the diction of The Qur'an is*) a tongue-Arabic manifester" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings*, *styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: "*For Allah's face*"! The meaning is *neither* Allah, nor face *per se*, but the *pleasure* of Allah! See Section 14 above!

C. However, "We descended it [x] (*by*) Arabic rule" means *according to the rules of the Arabic language* and its *grammar* and *conjugation*, as well as the *pristine* morality associated with *Time proven* of myriads of *hallmarks* such as: purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-grounds! To really appreciate the concept of "*Arabic rule*", it is *imperative* to review what does "*Arabic rule*" mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (*not* inclusively by any means) are the following:

(i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*!

(ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced* and *fair* at all times!

(iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity* and *illustration*:

(a) Strictly *defending honor*, i.e. *personal*, *family*, *neighborly*, *tribal*, *community*, or *country*.

(b) Rigorously *preserving personal genealogical purity*.

(c) Uncompromising *generosity and hospitality*, in their "*barren*" desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity* and *hospitality*!

(d) Faithfully guarding personal *chivalry*, and *independence*.

(e) Constantly *displaying personal courage*.

(f) Closely *adhering* to personal *allegiance* of kind!

(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor* and *defenseless*! This very element was the *impelling* force behind the *pre-Islamic* "*Helf-Al-Fadhool*," *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

38. Myriads of *Arabic rules* get *purified*, *polished*, *improved*, and *ordained* through the garment of Islam!

As stated earlier, Section 24 above, Allah had *karrama* (*He had bestowed bounty and honor on*) the *Arabs* and *their language*, and Allah does whatever He wants! This *takreem* (*bestowal of*

bounty and honor) is *multifold*, only Allah knows its limits! However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment! Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished*, *further improved*, and *ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply!

39. The Arabic language is *unique*, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant!

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse*, *laconic*, *descriptive*, *connotative*, *denotative*, *designative*, yet *eloquent* and *elegant*! Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words! Adding to the *enormity* of the situation is when one is to translate "*Share'yah terms*," that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity! Therefore, there is a strong and a definite *need* for *transliteration* with: (**a**) *as best as possible parenthetical explanation of the transliterated word* and (**b**) footnotes explanations as needed. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word*, *phrase*, or *Ayah* in due course of time, will assume a *newer* and *different* meaning than its current one, *yet remaining correct all along*! This further proves the case that The Qur'an is absolutely the word of Allah! Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning!

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it! Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it! There are *no synonyms* in The Qur'an!

1. غاب = لم ير بالعين السويّة لأي سبب!
2. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!
3. تَوارى = غاب الى الخلف عن حياء أو خجل!
4. خنس = غاب عن ذِلَّة و هوان!
5. غرُب = غاب في مكان بعيد!
6. استتر = غاب و راء حجاب خوفاً أو خجلاً!
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
8. أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!

As can be seen each of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged! Other languages, English included, do not possess such *precise* words! Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: "Let-invite [*you*^{s}] to your^{t} Lord's path by the *hek-ma'te*^{w} (*wisdom*)^{w} and the exhortation^{w} [the] *hasanatey*^{w} (*good-deed*)^{w}; and let-argue [*you*^{s}] (*with*) them by which^{u} it^{w} (*is*) *ahsano* (*excellenter*)"; (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

40. Translating the *unique* Qur'anic diction or the *matchless Hadeeth* parlance to any other language, *the other language* must be *supplemented* by *transliteration* and *superscription* of many *words*, especially the *pronouns* and the *conjunctive* nouns!

Clearly based on all the aforesaid, especially Sections 34-39 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*! This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*! Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender! So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender! For example:

Transliteration: The word "**بعل**"= "*ba'al*^{x}" = (*owner/lord/master/husband*)^{x}, or a *worshipped idol*! No *single* English word could convey the *various meanings* of "*ba'al*^{x}" *per se*! So *transliteration* is a *must*!

Superscription of pronoun and the conjunctive nouns! For example: The *addressee* pronoun "*you*" in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforesaid is *different*! So you, with a superscript "^{s}", you^{s} stands for the *singular*, *masculine addressee*; whereas you with a superscript "^{f}"=you^{f} stands for the *plural masculine addressees*! In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender! So earth is superscribed with a "w", such as earth^{w}, and day gets to be superscribed by an "x", such as day^{x}! Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender! Hence, sun = sun^{w} and moon = moon^{x}! See the short table of the *superscribed* words (*less than two* [*dozens*] and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude to this *Translation*!

And now a word about the Arabs in Section 41 next.

Exception to the rule: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic does *not* exist in English! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" will be used to approximate for "نا"!

41. By the *dawn* of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected* religion for worldwide application!

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage!
They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a "warrior"!
They were pagans, but their minds with respect to *divine* religion were "*open*" to influence! In the language of present day "Western culture" is a "*tabula rasa*!"[53]

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations!

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable memories! They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter*, *i.e. right after hearing, line by line*, *all from memory*! Periodically they gathered from *all parts* of their peninsula around the Ka'abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh[54] was the most preeminent and supreme tribe among them. Quraysh was the "Guardian of the Ka'abah," the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it! After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatchable human civilization*, the like of which there *never* was *nor* could *ever be*, as shall become *self-evident* in the following pages! The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference! There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,[55] when they *adhered* to their religion *faithfully*! However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

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[53] A Lockeanism concept!
[54] Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.
[55] That is over a thousand year, ***more or longer*** than any other people in the history of humanity!

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*! Now Islamic Civilization is on the *verge* of a great *revival*! But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe*! As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily*!

Islam is a religion that *defends itself against* all its enemies! The only requirement is to have those "enemies" be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn*! Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the "enemies" of Islam came, fought it, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it! That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, is cited as a sample![56]

42. ***Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*!**

During the *pre-Islamic* era, as aforementioned, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery*! However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal! The fact is the Arabs could *not* manage to accept each other's military defeats without *bitterness*, engendering future malice! This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka'abah at Macca, to decide and establish what is known as *"Helf al-Fadhol*," *al-Fadhool*-Alliance! The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*! Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have "*inalienable right*" to be respected and treated in a "*fair*" way, and that these *rights* extend to *every* individual or group, *especially* those who can *not* afford them or afford them the *least*! Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid "Alliance." Without delay, the "Alliance" would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been! This makes it clear that this "Alliance" was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*! Since it holds human rights *inviolable*, in *theory* and in *practice alike*, the "Alliance" *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal "paternality" for *all* the unfairly *aggrieved* peoples! No wonder that the

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[56] There are others but ***Helf Al-Fadhool*** is very conspicuous and well known!

Messenger of Islam (SAWS) said, in a true *Hadeeth,* that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol*, *Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur'an to English and also of developing a *Lexicon*[57] for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure! May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

Abdulaziz Fahad Al Mubarak
Finished by Allah's munificence and aright-guidance; my praises and thanks to Him.
23/10/2002, revisited on 16/06/2004, Revised for the fourth time: 27 July 2003, and again for the fifth time on 17/06/2005, and again for the sixth time on 03/10/2005, on 26/01/2006, also on 20/02/2006, 05/07/2006, on 14/11/2006, on 14/12/2006, 28/07/2007, 28/10/2007, 12/07/09, and 12/06/2010, and last on 30/12/2010.

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[55] Constantly applauded and referred to by various groups for their own selective purposes!
[56] This *Lexicon* is *necessary* for *special terminology* of *unique* diction of The Qur'na and the *matchless Hadeeth* parlance.

Prelude

قاموس ترميز الجنس والضمائر

Stop Momently!

Before proceeding to read this translation of The Qur'an it is *imperative* that *you please become fully aware* of certain *facts relevant* to this translation! The facts are:

- **A.** This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic!
- **B.** This translation is *unique*, in that it *meticulously adhered* to the fact that words in The Qur'an have *no synonyms* and *each* is used for its own *explicit and implicit* characteristics!
- **C.** This translation had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.), *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* that
- **D. Since The Qur'an is *perfect all-around*, and that it is *unique*, *sacred* and *supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact vitally maintained *throughout*!**

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, better *understanding* of the *prerequisite methodology* of such a *unique* translation, for a *very unique* Qur'an!
This translation needed some superscripts (see Section 40 of the Introduction)! They include:

a. See p 4 below.
b. Used for the *plural*, *masculine*, *addressees*, e.g.: لـكم= you[b]
c. Used for the *plural*, *masculine*, *addressees*, with ت الفعل, e.g.: قمـتم= you[c]
f. Used for the *masculine, plural you*, you[f]= "أنتم"!
g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: you[g]=قمت\إنّك;
m. Used in combination with y for *plural feminine* such as you[y m] =أنتنّ
n. Used as a *superscript* for *masculine plural* mood, e.g.: your[n]!
o. Used for "ما" which is equivalent to "حيث"= whence, "ما المصدرية" = when [o]
p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

1. As *connective* noun "who[x]"/"whom[x]" "اسم موصول"="الذي" or "ما" = "which[x]"
2. Who[r]/ "whom[r]/which[r] = "الذين", but in *Arabic* some time albeit "اسم موصول"
3. But *written* and *enunciated* as "من", so to *distinguish* such designation "من", it is superscripted with a "p"=who[p] or whom[p] or which[p]! So, who[p]/whom[p]/which[p] all stand for "مَن" *accordingly*!
4. As *interrogative* noun= who[a]/whom[a]/which[a]="من," = "ما"="اسم استفهامي,"
5. As *conditional* noun= whoever/whomever/whatever= "أداة شرطية" "من," or "ما"= inasmuch/so-long as!
6. As who [r] for a *plural masculine* "who" = "الذين!"
7. As who[u] indicates *singular feminine*, as who[u]/whom[u]/whose[u] /which[u]= "اللتى"
8. As who[v] superscript[v] indicates *plural feminine pronoun*: as who[v] = "اللائى أو اللأتى."

r. See p (6) above.
s. Used for *separate, apparent, masculine, singular you*= "أنت"=you[s]!

t. Used for two situations: *singular*, *masculine, addressees* e.g.: your[t], or for *plural*, *masculine*, *addressees* with ت الفعل, e.g.: قمـتم= you[c]

u. See p (7) above!

v. See p (8) above!

w. Used to *feminize* gender/*feminine-gender-referent*, e.g.: self[w], village[w], or a *feminine pronoun* it[w]!

x. Used to *masculinize* gender or a *masculine referent*, for example, book[x], or a *masculine* pronoun it[x]!

y. Used for a *feminine plural: verb* e.g.: "*ate* [y]" = "أكلت"or *pronouns*: "*they* [y]" "*them* [y]" or "*their* [y]" or for *singular feminine* your [y]!

y m. Plural Feminine e.g.: "آكلات"= eaters[y m] as "*eaters*".

z. Used for *masculine plural verb*, denoting "و," or "ي"= *augmentation* or *union* "*waw*," you[z], or they [z] for denoting "و" or "م"= *augmentation* or *union* "*waw*," versus *you* = you [f], أنتم, the *masculine plural pronoun*!

Also, for denoting "ـة/ت التأنيث" = the *feminizing-denotative* suffix "ـة/ت"for the singular, =She[y] e.g.: eater-she[y]= "آكلة", or for the plural, e.g.: "آكلات"= eaters[y m] as "*eaters*" *per se* could be *masculine* "آكلون" as well! So the *double superscripts* certainly specify the *referent* without any ambiguity; although *-she*[y]= the *feminizing-denotative suffix* is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of [w], e.g.: earth[w], as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur'an: The suffix pronoun "نا" for the *singular*, *plural* or the *speaker's aggrandizement* in Arabic has *no* English equivalent *per se*! So to avoid being/sounding *too* verbose, pedantic or awkward the word "we" in Arabic = "نحن", will be used to *approximate* for "نا" as *most appropriate* alternative! For example: "قلنا"= "said we"=strictly speaking= "قال نحن"! But "قال نحن" is very awkward, to say the least! However, we will use it to mean: "قلنا" in all *identical* or *similar* situations!

Annotation: In English there is no way to *exactly* say: "كذّب"= *he considered and iteratively said* that a statement/fact stated by another person is *false/a lie*! So for "كذّب" I settled to use *denied*! Similarly for "جحد"= by *absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*! So for "جحد" I settled to use *rejected*!

تم هذا التنقيح لهذا الـ Prelude بالحمد و الشكر لله سبحانه وتعالى، بعد بعض التصحيحات لـ المقدمة(The Introduction)، فالحمد و الشكر و الثناء لله وحده و الصلاة و السلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً!

الأحد 1431\07\01 الموافق 2010\06\13م.

المترجم و الفقير لرحمته سبحانه وتعالى:
عبدالعزيز بن فهد المبارك

Note:
After so many trials and errors with respect to the superscripts, I discovered that some were not used/needed! So instead of starting all over again, I decided that I had no use for some of them. So I considered them as defunct! They are: d, e, h, i, j, k, l, and q.

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(المصحف الشّريف برواية حفص)

المصحف للنشر المكتبي، الإصدار 1.0

(version1.0)

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For
Textual* Translation
Of
The Qur'an The Supreme

By
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* Textual is *neither replicative* nor *literal* but *conforming to the text*!! See Sections 6A and 10 of the *Introduction* to this *Translation*, which is *original*, *to date unmatched*, *and closest* to the *text of The Qur'an*; *and praise is for Allah, Lord of the worlds*.



By Allah's name, *Ar-Rahman,* The multitudinous mercy Doer.

Clarifying Commentary
Regarding
The Right= "الحق" *and* The True= The Truth "الصّحيح/الصِّدق"!

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

(A) "*Holy*," describing *The Qur'an* or *Mohammad* (SAWS).

(B) "*Verse*," to means an *Ayat*, i.e. a statement from The Qur'an.

(C) "*The Truth*," to mean "*The Right*," in almost all aspects of the word "right!"

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference! However, (C) "*The Truth*" to mean "*The Right*," almost in all aspects of the word "right," remains to receive adequate treatment, which we shall address hereby!

To begin with, let us take the *dictionary* definition of the word "*truth*!" The *American Heritage Dictionary* gives the following definition:

A. **1. Truth** is: "conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth**. *Christian Science*. God."

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (**a**) The **OT** bears an *Hebraic* sense of "god," *not* with capital "G," to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy."

(**b**) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) "not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs."

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify! The forty-four ascribed "author" of the Bible can *not* be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people! That is why Jesus *never* heard of his name as "*Jesus*" or his title as "*Christ*" or the religion "*Christianity*" *per se*! For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator!

Thus, the *central* and *most conspicuous concept* about the noun "***true***" or "***truth***" is that it means: *conformity* or *correspondence to reality or some set standard*!

B. With respect to the definition of the word "*right*," the story is *rather long*! So we shall *summarize* the central *and most conspicuous* concept regarding "*right*!" *The American Heritage Dictionary* gives the following definition:

As a **noun**: ***right***, that which is: *just*, *morally good*, *legal*, *proper*, or *fitting*.

Also, could apply to the privilege of subscribing for a particular stock or bond.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right! (2) In a straight line. Directly! (3) In the proper or desired manner! **4.** Exactly. **5.** Immediately. **6.** Completely. **7.** According to law, morality, or justice. **8.** Accurately. **9.** *Chiefly Southern U.S.* Considerably. **10.** Used as an intensive: *kept right on going*. **11.** Used in titles: *The Right Reverend Jane Smith.*

As a **verb**: **right**, **righted**, **righting**, **rights**. *--tr.* **1.** To put in or restore to an upright or proper position. **2.** To put in order or set right. **3.** To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word "***right***," i.e. that which is *just*, *morally good*, *legal*, *proper*, or *fitting*!

The Merriam-Webster's Unabridged Dictionary defines "**right**" as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes!

Right is ***absolutely constant***, i.e. unchanging and unchangeable; it is ***absolutely perfect all-around***, i.e. from all aspects, not least among them rationally, morally, and legally; it is ***absolutely acceptable by all***; i.e. except the *stubborn* who is *groundless* to begin with!

On the other hand, ***True*** or ***Truth*** is ***changeable***, as its *criteria of set standard* could ***change***, and could be "***wrong***" or ***incorrect*** or "***immoral***!" Let us assume that Mr. A is a homosexual! So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is ***wrong***, and ***immoral***!

In Islam and Islamic literature, when the article "***The***" is prefixed to the word "***Right***," and both are initially capitalized as "**The Right**" then that becomes one of Allah's *ninety-nine* all-around most beautiful attributive names of Allah!

Therefore, "**right**," and "**true**" = "**truth**," all as *nouns*, are *not* exactly synonymous!

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*! So, included in this *Lexicon* are the words that are considered to be "*out of the ordinary*" or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages! Therefore, a word can be *conjugated* to *derive* and *make* a *huge supply of useful words*. The *words* of the Arabic language are *unique* in myriads of ways, among them:

(1) It is highly *succinct yet flowery*,

(2) It is very *descriptive yet laconic*!

(3) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,

(4) It is singularly *eloquent* and *elegant*!

(5) It has "*paradoxical*" terms, i.e. a *single* word carries a *specific meaning and its exact opposite*! The way to know which meaning applies is the *contexts*!

(6) Arabic language, as the language of The Qur'an, supplies *suitable* words for the *Share'yah Law*! Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic* meaning, (2) an *Arabic tongue expression* meaning, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: "for Allah's Face," means for the "*pleasure* of Allah," (3) a *jurisdictional* meaning, i.e. that which is *based* on or *derived* from the *Sharey'ah Law*, e.g.: Prayer = "الصلاة" or prayer= "دعاء;" and (4) a meaning according to "*Arabic rule*," understanding of which (i.e. "Arabic rule") requires a *bit of elaboration*, an *elaboration* described in the General Reminder next!

<u>General Reminder</u>

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*!

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female* gender being *implicitly included*, except where *necessary* then the *feminine* gender gets addressed *explicitly*! There are *rational* and *moral* reasons for such a treatment of the genders! Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*! That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/daughter alive*! Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic *culture* is *charged* with the *responsibility* of *providing for* and *safeguarding of* the female in *all* aspects of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences!
3. The *female* is the bearer of the *genealogical family repute and honor*! It is the *most essential element* in the life of an Arab to keep such an element *pure* and *highly esteemed*!
4. Islam imparted to the *Arabic cultural values improvements* and *loftiness, polish* and *substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*! Briefly consider the following two examples:

A. The Qur'an says: "For them[y] (*of rights*) like what (*is*) on them[y] (*of duties*)! (S 2: 228). The Qur'an also says: "He, Who created you[z] of a single self[w] and He created of her, her spouse (*wife*) to quiet [*he*] to her!" (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity*, *generous hospitality*, and *honor* that *must be* accorded and extended to the *female* in a proper Islamic society!

B. Allah's Messenger, on him the prayer and peace, says:

a) Be gentle to the "*glass-bottles*," in reference to the *females*!

b) The *best* of you is he who is *best to his* family (*wife*)!

c) The *Paradise* is under the *mothers' feet*!

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges! For example:

   a. The *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping! They *sold* and *bought* her like a *commodity*! She never had any "right," not even to inherit! When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to "*go out*" and manage the household affairs! For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted* and *shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society! At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication* and *adultery openly and unabashedly*! So much so that brothel houses were centers for politics, art, and literature! Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works!

   b. With respect to the *Romans*, the female did not fare any better! Not only she was *bought* and *sold* like a *commodity*, with no "rights" of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience!

   c. With respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria! His Laws considered the female as the *cattle* or *sheep*!

   d. Other nations such China or India and others the female was treated just as bad if not worst! In India at some stages if her husband dies she was *cremated alive* with him!

   e. The *Jews* considered the daughter in the rank of a *made*! And her father has the right to *sell* her! They consider the *female* a "*curse*" as *she is the one who caused Adam to sin* and thus be *banished from Paradise*!

   f. The *Christians* considered the females the "*entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man*, according to Saint Tertullian (160-230)! He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

   g. The *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only* to *serve the male*!

   h. The *English* Law until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*! And in 1931 a man sold his wife for *five hundred pounds*! The court *sentenced the husband for ten months in prison*!

   i. In *Italy* in 1961 a man *sold his wife to another on installments*! When the buyer decided not to pay the due installment, the *seller killed the buyer*!

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal

act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women! And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies!

Clearly modern "Western Civilization" certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind!

So after this General Reminder, here are the *four main categories of dictions* found in The Qur'an:

A. *Arabic* diction!

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

"Verily We made it[x] Arabic Qur'an," (*S* 43:3)

B. Arabic *tongue* diction (i.e. *Arabic tongue expression*)!

وهذا لسان عربي مبين

"And this (*is an*) Arabic tongue, manifester." (*S* 16:103)

C. Arabic *rule* diction (i.e. *linguistic Arabic rules and other rules apply to it*)!

وَكَذَٰلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا

"And like *tha'leka* (*he-that-afar-it, that*) We descended it [x] (*by*) Arabic-rule." (*S* 13:37)

D. *Sharey'ah* designated diction! وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

"And whatever the Messenger gave you, [z] so you[z] take it;[x] and whatever [*he*] forbade you[z] off it[x] so you[z] cease (*doing it*)!" (*S* 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

E. I was given The *Qur'an and its like* with it[x]! This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others!

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as *in The Qur'an* (this translator believes) *there are no synonyms* per se, but words that *share* meanings but each depicts a *specific* angle the other does not! That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: "*the Arabic tongue expression*," and their meanings!

However, before we proceed with the various *entries* for this *Lexicon* let us list the various "*Mugatta'at*," i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The Qur'an! Here they are:

a. آلـم = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (*S* 2:1), (*S* 3:1), (*S* 29:1), (*S* 30:1), (*S* 31:1), and(*S* 32:1).

b. المص = one time (1): (*S* 7:1).

c. ألر = five times (5): (*S* 10:1), (*S* 11:1), (*S* 12: 1), (*S* 14:1), (*S*15:1).

d. ألر = one time (1): (*S* 13:1).

e. كهيعص= one time (1): (*S* 19:1).

f. طه = one time (1): (S 20:1).

g. طسم = two times (2): (S 26:1) and (S 28:1).

h. طس = one time (1): (S 27:1).

i. يس = one time (1): (S 36:1).

j. ص = one time (1): (S 38:1).

k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).

l. حم عسق = one time (1): (S 42:1).

m. ق = one time (1): (S 50:1).

n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those "*Mugatta'at*," i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are!

Aam	عام	The Arabic word "عام" = year, but with some difference! In English there is only one word to mean عام and سنة! In Arabic there is "عام," "حول," "حجة," and "سنة" each with a *difference*! So "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*! As to "حول"= *anniversary of any special event*; and "حجة," = *lunar-year*! Although generally all are *loosely* used *synonymously* or *interchangeably*! See الفروق اللغوية، لـ أبي هلال العسكري!
Abd= slave	عبد	Slavery to Allah means freedom from all others! The dictionary definition of *slavery* is a condition or a state of one being bound in *servitude for* or being the *property of* a slaveholder—i.e. the slave is an *object of ownership* by another person (his master). In other words, the total potential and real derivable benefits of the slave *belong to the owner of the enslaved*. And the slave himself receives *little*, if any, benefits from his personal endeavors! Hence, slavery is *morally wrong, and is detestable by the slave and most all others who do not benefit from it*. Hence, *slavery is an unacceptable and outrageous affront to human dignity*. But what if we were to *reverse* the situation, in such a way that the "slave" would receive *all* the potential and real derivable benefits of "*his own works*"? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a "*slave*" *of Allah*, his Creator and Owner, one is therefore *automatically free from bondage/servitude of all* others? Would not such a state of affairs be *an honor and a glory in itself*? Thus, if "*slavery*" was to be *so-reversed* would not *every-one* love to be: (1) a "*slave*" to such an owner, meaning *no one could own him/her*; and (2) *one* endeavoring to achieve the mark of "good conduct"? In fact, in this *reversed* case, the denotation and connotation of "slavery" will change to its *exact opposite*! In Islam this *reversed* case applies one hundred percent with respect to the relationship between *any* individual and Allah. For *every* Muslim (and for that matter every creature) is in fact a *slave* of Allah since *every* creature *belongs to* (owned by) Allah, whether the creature likes it or not. This means *every*

		Muslim is 100% accountable to *none but Allah alone*. And that Muslims could and should receive no command from *any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah*, The Qur'an. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as "*His slave*." But most, if not all, translators of "the meanings of The Qur'an" use the word "*servant*" instead of the word "*slave*" used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. "better manners and sensibilities" to the readers of other languages! Unfortunately, those translators *miss the point which is at the heart of the deeper implications and intentions* of The Qur'an. For Allah could have used the word "servant" instead of "slave," if that was His intention. There are many examples where The Qur'an uses the word "slave," such as in the first marvel of *Surat Al-Esra*, (*Ssurah* 17:1). This is, for example, the reason that many Muslims' names are denoted by *two-words* as *first name*. The first of the two-words is the word "*Abdu,*" meaning, "*slave of*" while the second word is either the word Allah or any other of the various most beautiful *attributive names* of Allah, e.g. the Muslim's first name Abdu-Allah.
An'ama	أنعم	The word "أنعم" denotes *five distinct* ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting boon*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting.*
Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) **all are grammatical inflections**		This word has *five distinct* meanings, three of which *share* with the others some common features of a *marvel*—i.e. (A) of evoking *great surprise,* (B) *sustained admiration, and* (C) *marked wonderment*. (D) The fourth meaning is the fact that *eventually* (*in due course of time*) the *Ayat* will *empirically be shown to be true and correct*, for *each generation what it is appropriate* to it! Thus, the word "*Ayah*" could stand for: 1) A *miracle*, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be *supernatural* in origin or an act of God, see *The American Heritage Dictionary*! 2) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc. 3) Signifying Allah-messenger's *sign* as a *proof* that Allah has *sent him* and *empowered him* with *that sign-as-proof* for his validation. 4) Designating a *statement in The Qur'an*. The Qur'an speaks of Allah's *Criterion* of *prescriptions or proscriptions*, i.e. *Allah's commands and forbiddances*, for the human to know and act accordingly, on a *voluntary* basis. 5) Designating a *statement in The Qur'an* that will prove to be absolutely true and correct in due course of time! Therefore, we shall refer to the "*Ayah*" (plural "*Ayat*") as meaning *marvel(s)*. The "*Ayah*" of The Qur'an could be a single *letter*, a *word*, a *phrase*, or a *whole statement* or more succinctly a *subdivision of The Qur'an*, as the Division of The Qur'an is the *Surah*!
2) *Ayah* of the Qur'an versus *verse* of the Bible!		The dictionary definition of the word "*verse*" is: "1. A single metrical line in a poetic composition; 2. Metrical or rhymed composition as distinct from prose, poetry; 3. The art or work of a poet; 4. One of the numbered subdivisions of a chapter in the Bible." Therefore, it is obvious that the word "verse" does *not* in any way, form or shape, apply to the *Ayah* of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic *Ayah* they tend to refer to it as "verse" of The Qur'an! Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The

		Qur'an: "And We neither taught him poetry; nor it[x] (*is*) meet for him. Not he/it [x1] except a *Thekron* (*Message*, *exhortation*)"(S 36:69) In another *Ayah*, Allah clearly says: "And it [x] (*is*) not the say of a poet"(S 69:41) Therefore, the use of the word "*verse*" describing an *Ayah* of The Qur'an is *not* only unfortunate but actually out right *inappropriate*, if not totally *wrong*. Similarly the use of the word "*Scripture*" to mean The Qur'an, is just as *bad*, if *not worst* than the use of "verse" as stated above. That is because the word "Scripture" (with capital 'S') is described in the dictionary as: ["The sacred writings of the *Bible*." (Emphasis is added). Also called "Holy Scriptures."] Clearly the writing of the *entire* Bible is totally *unauthenticated*, as it cannot be *authenticated*; as it is one of the most *unreliable* (source of good *historical* or *scientific* information, by emphasis of Christian scholars themselves! That is because mostly *unknown* people wrote the Bible at *unknown* times, to *unknown* audiences! Hence, The Qur'an is *not* "Scripture." The Qur'an is The Qur'an, *in class by itself*! In this respect, it is relevant to ask: why should Muslims *imitate* the language of reference to the Bible when referring to The Qur'an? Words such as "*holy*," "*verse*," "*Scripture*" are totally *inappropriate*, if not *wrong*, to use with respect to The Qur'an.
Aad	عاد	*Aad* is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*!
Akhadha	أخذ	The word "*Akhadha*"="took" in Arabic has *twenty-five different meanings*! Among such meanings is: *establishing* or *instituting* a covenant.
aakhatha	آخذ	The word "آخذ" is *rooted* in the verb "أخذ," isثلاثي-root which means *took*, the opposite of *gave*! Said the Arabic linguist (see اللتاج) originally the word "أخذ," meant "*conquered*" or "*conquered and eradicated*," but eventually the word was *settled* to mean "*punished*" by way of *conquering without eradication*! However, in terms of the *infinite noun* for the word "مو آخذة" there is *obvious mutuality*! Also, in a *strict sense* even "آخذ" indicates this mutuality in the sense that when the *wronger* or the *errorist* despite his/her will is "*held to account for his/her violation(s)*," at this stage of *questioning* where *answering* is *demanded*, there is mutuality! But at the end the wronger or the errorist *will stand to be punished*, so at this point there is no mutuality *per se*, except in the sense that he/she now *received punishment* for what was *committed and previously enjoyed*! Thus, "أخذ" is mentioned in The Qur'an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity!
aal	آل	The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders! It is used to *ennoble* and *dignify*.

[1] The pronoun "هو" in this *Ayah* potentially carries *more* than *one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: "أي محمّد ﴿ إِنْ هُوَ ﴾," *Emam* القرطبي says: " أي هذا الذي يتلوه عليهم," *Emam* الرّازي says: "أي هو ذكرٌ و موعظةٌ" Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: "*he*" or "*it*!"

aala	**آلا**	The word “*aala*” “آلا” plural, the singular is “**ألّي و إلّي و إليّ**” So, “*aala*” = “**نِعَم**” meaning: *all around sufficiencies, surpluses, good health and delightedly revealed Law.*
aan	**عن**	The prepositional letter“عن,” has seven meanings: 1. “مجاوزة” = “*disregarding,*” in the sense of “*off, away from,*” “ رغبت عن، سافرت عن البلد”! For example (S9:104) says: “Have not known they[z] that Allah, He accepts the repentance *aa’n* (*because of second person’s/persons’ prayer* [*He*] *disregards the offense of the principal offender(s), of*) His *eba’de* (*worshippers/submitters/slaves*) and [*He*] takes the alms[w]/charities[w]”; 2. “البدل” = “*substitutive,*” in the sense of “*instead of,*” “*on behalf of,*” “نفس عن نفس ” 3. “الإستعلاء” = “*ascendance*” (1) in the sense of “*preferred,*” “*favored,*” “حب الخير عن ذكر ربي,” (2) in the sense of “on,” “من يبخل فإنّما يبخل عن نفسه,” 4. “التعليل” = “*for the reason of*” in the sense of “because,” “عن قولك,” 5. “"لغة مرادفة لـ"بعد” = “after,” عن مواضعه، طبقا عن طبق، عمّا قليل 6. “"لغة مرادفة لـ "من” = of, from, إنتقبل عنهم أحسن ما عملوا! 7. “"لغة مرادفة لـ "ب” = “السببية,” in the sense of: “*by,*” “عن الهوى,” “الظرفية” = adverbial, in the sense of “*about, regarding,*” “عن أنبائكم!” See مغني اللبيب، لـ ابن هشام!
adda	**أدى**	The word “*youaddy*” from “*adda*”= “أدى” means *personally* delivered or paid the full obligations; and if *not personally under extra ordinary circumstances*, then the *designated vicegerent*, i.e. *legal representative.*
afdha	**أفضى**	The *lofty and exalted* language of The Qur’an describes certain conducts by using *figures of speech*, i.e. *metonyms*, such as “*afdha*”= “أفضى,” which has *many* meanings, among them, “*privately you went into open exchange of secret-conducts*” by way of engaging in *intimate relation* through *having sexual deeds*!
Ahadon	**أحد**	A lone, any one, or Unique One!
Agama	**أقام**	The word “أقامَ” in “يقيمُونَ” has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other! But first what is the meaning of: “أقامَ؟” “أقامَ” *linguistically* means: “ **أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**” So, “**يقيمُونَ**” means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (Q2: 3). Also “أقامَ” has another “*sharey’ah*” *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer,” (Q4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!
ahadeeth	**أحاديث**	The word “*ahadeeth*”= “أحاديث” has *several* meanings: (1) dreams and their related events, (2) plural of “*Hadeeth*” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients admonition or exhortation, (4) statements by people, i.e. conversations!
Ahsana	**أحسَنَ**	Perfected, or did or came with that which is beautiful!
Al-Aadoon	**العادون**	Aggressors.
Al-Aasoon	**العاصون**	Disobeyers.
Al-Abrar	**الأبرار**	*The dutiful-they and who are being expansive in their all around beautiful works*)! The “*barrarh*” on the other hand are *mostly the angels* as “*Al-Barrah*” are more *intensive* than the “*Al-Abrar*” in the sense that “*Al-Bararah*” are more *comprehensive*! See اللتاج!

Al-an'am	**ألأنعام**	The word "*Al-an'am*'" "ألأنعام' means those animal that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, and the goat. In Arabic: "كل ذى خِلف و ظِلف." Thus, cattle, camel, sheep and goats.
Al-anam	**الأنعام**	The word "*Al-an'am*'" ="ألأنعام' or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذى خِلف و ظِلف."
awalam	**أولم**	The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of *three parts* (أ), (و), (لم) "أولَم," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration! It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7)!
Al-Arsh	**العرش**	The word "العَرش" in the Arabic language means: المُضطَجَع أو السرير اللذي يُجلَس عليه! Thus, "العَرش" is "سرير الملك!" See اللسان! In *Ayah* 23 of *an-Namil*: "*…and for her a great Arsh*!" (Qur'an 27; 23), clearly means the "*Arsh*" is the "*absolute Dominion-Throne*!" And according to الحديث المتفق عليه= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning!" See شرح العقيدة الطحاوية!
Al-albab	**الألباب**	Who are "**ألوالألبـــاب**"= the *alba'be's* (*hearts-intellects staff*)'s possessors? In (S39:19)Allah says: "Who[r] *yasta'meaona* (*they*[z] *affirmably hear*) the say then *yattabe'ona* (*they*[z] *closely-follow*) its[x] *ahsano* (*excellenter*), those (*are*) whom[r] aright-guided them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors". Such are the *characterizations* of the *alba'b's* possessors!
Al-baghoon	**الباغون**	Transgressors.
Al-balada ***Al-baldah***	**البلد** **البلدة**	The word "*Al-balada*," confused by some people for "*Al-baldah*," is an Arabic word with a least *three* distinct meanings: (1) region or country; however, a *settlement*, or a *city* within a region or country is "*Al-baldah*."(2) The *present city* of *Makkah*, *itself*; (3) any *left over marks or signs* on a body.
Al-Berr	**البر**	Is an Arabic word made up of the article "the=*Al*" "*berr*," with many righteous, *linguistic* as well as *Sharey'ah*, meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward(6) *Al-Berra* is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur'an), and the prophets; and gave the wealth over his love of it[2] (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks,[3] and *aqama* (he *established and steadfastly fulfilled all the prescribed obligations of*) the Prayer, and gave the *Zakat*; and the keepers of their treaty when they undertook it; and the patients in *Al-Ba'asa*[4] (tribulations) and *Al-*

[2] There is another *interpretive* reading of "*Him*" instead "*it*;" the "*Him*" *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

[3] The Qur'anic expression "*for the neck*" means paying the needed *funds* for *freeing a slaved* person.

[4] The Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6)!

		dharra[5] (adversity), and at time of *Al-Ba'as*[6] (intense torment); those are who were true, and those are they who are *Mottaqoon* (pious people). As-*Sarra*=joy. See القرطبي
Al-Berro	البرُّ	Means *obedience*! See اللتاج!
Al-Faseqoon/faseqeen/ fasiq	الفاسقون	The word "الفاسقون" is a masculine plural noun designating those people who *intentionally* and *determinedly rebelliously disobey Allah's command*! Furthermore, the Qur'an says that "الفاسقون" are the "*hypocrites*" (S 9:94); or the "*disbelievers*," as in (S 32:18); or the "*liars*," as in (S 49:6); or the "*impugners*," as in (S :49); or "*those who rule by other than what Allah had sent down*," as in (S 5:47). Therefore, the closest description of "الفاسقون" is this: "*rebels vis-à-vis Allah's command*!"
Al-fosooq	الفسوق	Rebellion vis-à-vis Allah's command!
Ahad/ Ehda	أحد إحدى	The word "إحدى" is the *feminine* of "أحد" which is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*! See اللسان! It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*! (3) Literally *one*! However, in English "*lone*" is *singular*, standing alone! So, to keep the concepts of "أحَد" *and* "lone" simultaneously *transliteration* seems to be a must! The *applicable* "أحد" *will* or *should* be *obvious* from context where it appears!
Al-Hakeem hekmah	الحكيم الحكمة	The word "الحكيم" is *one* of Allah's *attributive names*! The words "الحكيم" or "حكيم" being *associated with Allah* are *not* as they *cannot* be the same when *being associated with the human being individually or collectively*! That is for simple but *very significant hallmark distinction* that of *foreknowledge* which Allah *possesses* and the humans, both individually and collectively obviously *lack*! It is obvious to anyone how "*hindsight*" affect peoples' judgment! Thus, to say "judicious," "sage," "wise," "sane," "prudent," etc will *not* suffice with respect to Allah, as *all* such words have the *human limitation* of *lack of the foreknowledge* of anything and its associated experience! Therefore, such words as associated with Allah cannot be translated per se! Thus, they should be transliterated and parenthetically explained as: "The infinite *hekmah* (*wisdom*) Possessor!" Clearly the English word "*wisdom*," is *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See below, for an exposition of the word "*hekmah*!" The word "***hekmah***" as used in the Qur'an is *much closer to*, if not, ***the knowledgeable, perfectly sound choice, and use* of things in their *proper place and function to produce the best immediate and ultimate results***. Obviously, there is a difference between *divine Hekmah* and *human hekmah*! The former is *the Hekmah*, characterized by *Omniscience* and *foreknowledge*! The latter *lacks both*, as the human beings are *only* capable of *relative* knowledge *encumbered* by the human *incomplete* experience! Thus, Allah's *foreknowledge* relegates human *hekmah* to the *nadir* (lowest point) in terms of "*perfection*" while Allah's *hekmah* is the *zenith* (high point) of *perfection* itself *and beyond*! Human *hekmah* tends to *emphasize immediate results*, at times at the expense of *ultimate* and may be *better* results. But, the *hekma* of the Prophet (SAWS) *vis-à-vis religion* (i.e. *Hadeeth*) is based on *divine inspiration*, thus it is *perfect all around* and hence *incomparable* to "human" *hekmah*! Nevertheless, as knowledge *increases*, human *hekmah increasingly emulates* (imitates) and *ascends* towards the divine *hekmah*. Thereby, the "*value system*" among and within all individuals and societies wisely changes and *ascends towards perfection*!

[5] The Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.
[6] The Arabic word "*Al-Ba'as*" means: (1) intensity of war or (2) torment.

		Thus, because of The *Omniscience's foreknowledge* about all things in their *pre and post existence effects all-around*, and Allah's *perfectly* sound choice and use of things in their *proper place and function to produce the best desired immediate and ultimate results*. Thus, Allah's *Hekmah* is *infinite*! Hence, He is "الحكيم" =*The infinite Hekmah Possessor*!
Al-Hayyo	الحي	The word "الحي" is *one of the most excellent attributive names of Allah (SWT)*, meaning "The Existent" *before and after the existence of life in this world*! There is *no* word in English to convey such a meaning! So, my choice for "الحي" is "*The Pre-and-Post Existence Existent*" as closest to convey the message of such a great name!
Al-hghawoon	الغاون	Indulgent-strayers.
al-Jaheleyyah"	الجاهلية	It means the *state of ignorance*, *backwardness* or *pre-Islamic eras* in the Arabian Peninsula.
Al-Ma'aroof or ***Al-Urf*.**	المعروف أو العرف	Both mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic *Share'yah* act of *virtuous standards*, i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally *acceptable* among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any *Share'yah* Law, i.e. socially acceptable conduct not in violation of *Sharey'ah*. In summary: *rationally acceptable and Sharey'ah sanctioned deed.*
Al-mar'a, al-ensan, man, person	المرأ\الإن سان الرجل الشخص	The word "**المرء**" =**بالمروءة، والمروءة هي كمال الرجولة**. See اللســـان ,So "**المرء**"= *mature/perfect manliness-possessor*. It is not the same as (a) "**الإنسان**" or (b) "**الرجل**," or (c) "**الشخص**!" as (a) "**الأنسان**" means (1) the *male* human! And (b) "**الرجل**," could mean: (2) the *man who matured* or (2) he *who walks on two feet*; and (c) "**الشخص**" is: (1) a *human specter*, male or female, seen from afar, day or night, (2) a human specific *entity*, (3) a *male or a female entity*, (4) the *body of a human when standing*! See **التاج أو اللسان أو للكرمي، الهادي**! Thus only the word "**المرء**" will convey the message of a "*mature/perfect manliness-possessor*", i.e. no implication of *age*, *gait*, *specter* or other possible implications! Of course when you combine word "**المرء**" with another word, then it becomes Arabic *tongue expression* with a meaning *consistent with* the *context*! Clearly, because the diction in the *Arabic* language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except *where needed* then the *feminine is specifically addressed*! That is because the "female" is the hallmark of the family honor! So she must be preserved and held in very high esteem and well guarded better than a jewel! She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother! For every one *necessarily* there is *known mother*! But *not* necessarily a *known father*! That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of *Isa* (*Jesus*), son of Mary, peace be on both! But in English perhaps the word "*one*," is an *acceptable approximation* for "**المرء**" as in English they say, e.g.: "*one would think*"! However this, acceptable English *approximation* for "**المرء**" *cannot* be accepted as the *Qur'anic* language is very *precise*, and *gender* sensitive!
Al-Qayyuom	القيّوم	The word "**القيّوم**" means *The Constant and Multitudinous Maintainer of life and every thing in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most excellent attributive names*! And to just say, as many do, "*The sustainer*" slights, if *not seriously diminishes the extant of the name*!
Al-qesas	القِصاص	Lawful retribution.

amanah	**أمانة**	The Arabic word "أمانة" has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the "أمانة" is a duty, responsibility, or a pledge!
Amnon	**أمن**	Calmness from fear that is expected or might happen.
Angels		The word: "الملائكة" although in the *plural* what is meant is *one great* (Arch) Angel, that of *Gabriel*, carrier of the revelations. Some time they say: where are the "*princes*" or the "*bosses*" when they mean the *prince* or the *boss* respectively!
An-Nafso/selfhood	**النّفس**	The locution "the self"="النفس," in Arabic carries a fairly *large* number of *meanings*, among them: *soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything*, the *spirit*, the *psyche*, the *life*, *any animate object*! So since "the self"="النفس" denotes all the aforesaid and more, as in the *Ayah*: "O, you the people: *ettaqo* (*you reverentially guard not to displease*) your Lord, Who [*He*] created you ^{z} of a single self ^{w} and created [*He*] of her, her spouse (*wife*)[7]" (S 4:1)! Here "*self*^{w}" means *Adam*, father of humanity, peace be upon him! And "the self"="النفس," is a *feminine gender* in Arabic, hence the expression: "created of her, her spouse (*wife*)!"Hence, "النفس" = (*selfhood*) = "الذات." There are *three* types of "*selfhoods*!" (1) "المطمئنة؛ الراضية المرضية," the *contented, the pleased and the-had been gratified*; (2) "الأمّارة بالسؤ," iteratively audacious commander of evil; (3) "اللوامة" the iterative blamer (*for wrongdoing*)! Every "*selfhood*" is *Allah-given* or was (4) " ملهمة فجورها و تقواها"=*inspired by Allah* its "*taqwa*"= "guarding against Allah's displeasure" and its "*fojoor*"= "wickedness!" (5)Each "*selfhood*" is *rationally* and *physically identifiable* by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of *distinctive* features! Additionally each "*selfhood*" occupies *definite and knowable space* at any given time and it is *subject to death*! All the aforementioned with respect to "*selfhood*" are *not* applicable to "الروح"= "*soul*," per se, as the "*soul*" is "*of Allah's command*," i.e. the "*soul*" is a "*blow*" of Allah, and since there is *nothing* in existence which is like Allah, so *likewise* is the fact with respect to the "*soul*!" But the "*soul*" is *power* which *provides* the "*selfhood*" its "*life and meanings*!" Thus, *without* the "*soul*" every "*selfhood*" is *lifeless and meaningless*!
Ar-Rahman		For this beautiful word, the various commentators of The Qur'an have a lot to say, the *sum and essence* of it is as follows: it is another *proper* name of Allah. The *Ayah* (S 17:110) says: "Say: 'Call upon Allah or call upon *Ar-Rahman*, by whatever name you call upon Him, for Him belongs The Most Beautiful Names." *Ar-Rahman* indicates favor or help, clemency or generosity, goodwill or mercy to all Allah's creatures in this world. *Ar-Rahman* is *contrastingly* employed when *exhortation* by *admonition* or *reprimand* are called for. However, *simultaneous* to such exhortation is a reminder of the attributes of *Ar-Rahman*, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition.
As-Sa'aadah	**السعادة**	1. The divine assistance to achieve divinely approved works! 2. Permanent mental and physical delight in Paradise!
at-Taghoot"	**الطاغوت**	It is a term that has a number of meanings. It may mean: the "*devil*," or "*rule by the devil*;" the "*tyrant*" or the "*rule by the tyrant*." It also means an *irreligious man-made system* invested with *authority* to supposedly

[7] The word "self^{w}" here is in reference to *Adam*, father of *the humans*! In (S 7:189) Allah says: "to quiet [*he*] to her!"

		achieve various societal or scientific just ends. Such ends are *presumed* to be good for the individual, the society and the environment. These systems are expressed in terms of "laws," which are either written or not. These *man-made laws* are to be *obeyed through submission* to them by all members of society. One of the main objectives of these man-made laws is to *exclude any divine guidance.*
awwah	أواّه	The word "*awwah*"= "أواّه" has a dozen or so meanings, but in *this* context, and Allah knows best, it meant the *supplicant and praiser of Allah muchly.*
Azr ***azzara***	عَزْر عَزَّرَ	The word "*azr*"= "عَزْر" blaming some one, or magnifying the respect towards some one! This word is one of those *paradoxical* words, i.e. it has a *meaning and its exact opposite*! It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the "law" calls for, (4) succored some one, (5) exposing some one to the "lawful" jurisdictions.
Ba'as		The Arabic word "*Ba'as*" means: (1) *warfare* or (2) *intense torment*, (3) *intensity of fight.*
Ba'saa	البأساء	The Arabic word "*Ba'asa*" has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7)!
Bashshara ***youbashshero***	يبشّر\بشّر	The word *youbashshara* ="يُبَشِّرُ," has *no* English equivalent *per say*! So, we resort to *transliteration* and *parenthetical explanation*! It is a present tense verb where a *speaker is* telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients! As some times "*grievous*" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them
Baghyann	بغياً	This word "*baghyann*" has several *distinct* meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one's self some thing; (3) excessive rain; (4) Adultery.
baheyara	بحيرة	The words: "*Baheyrah*"= "بحيرة," "*Saibah*"= "سائبة," "*Wasilah*"= "وصيلة," and "*Hamm*"= "حام" all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows: A. The تفسير books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The "*Baheyrah*"= "بحيرة" is the *she-camel*, *daughter* of "*Saibah*!" And the "*Saibah*" is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest! When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the "*Baheyrah*!" When it dies its meat is considered "*lawful*" for the *men* but *not* for the *women*! Hence, the *Qur'an forbade that* by this *Ayah.* B. The "*wasilah*"= "وصيلة" means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of her sister! Also, the women do not drink its milk! And they let her loose! C. The "*hamm*"= "حام" is the *he-camel* who impregnates ten *she-camels* or

		having had *seven successive females born as a result of his impregnation*, as a result they let him loose!
bala	بلى	The word "*bala*"= "*certainly-not*" is *absolutely not synonymous* to "yes"="نعم," as "*bala*"= " *certainly-not*" is *particularized* to *negate* a (A1) *negative-predicative* (i.e. *immediately previous negative* statement); or (A2) a statement *possessing the strength of such a negative predicate* (A1)! E.g. of (A1) is: "Am I not your[n] Lord?" (S7:172)! E.g.: of (A2) is *Ayah* (S2:80), or *Ayah* (S6:157), or (S39:57-58) or (S6:157)! In this case the *preceding* statement is: "I am *not* your Lord the answer is "بلى,"= "*certainly -not*," = *negating* the "*not your*[n] *Lord*," i.e. *negating* the *negative making it positive* and also *affirming* that He *is* their Lord! It *cannot* be "نعم,"= "yes," as "نعم" will *confirm* "*not* your[n] Lord," *contrary* to the *fact* and *intention*! Or for example: if some-one says: "has not John been here?" If the answer is "Yes"= "نعم" that means John was *not* there! But if the reply is "بلى"= that means John *was* there! So "بلى"= *indeed-not* is to *negate* a *preceding negative* statement or a statement *possessing the strength of a negative statement*, as stated previously, i.e. *Ayah* (S2:80) or *Ayah* (S6:157)! Unfortunately most translators do *not* heed such a *vital distinction*, and so give the *opposite* meaning by equating "yes" for "*bala*," a *major and an unacceptable* flaw!
banan	بنان	The word "بنان" means the *fingertip* or the *finger* on the basis of *calling the whole by its part*!
Bashsher	بشِّر	The Arabic word "بَشِّر," here again, there is *no single* English word to convey the concept of "بَشِّر" *per say*! So, we resort to *transliteration* and *parenthetical explanation*! In this case, it is a *command* verb where a *speaker is ordering another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to all recipients! As some times, in "*restricted verb*" format a "*grievous*" tiding could be the case! But all are *always* from ***Allah***, *directly* or *indirectly*. *Indirectly* like in the case of a wife informing her husband for the first time that she is *pregnant*; or an awarder of a "degree" or a "contract" informing and perhaps congratulating for the first time an expecting recipient! However, clearly *demeritorious people* do *not* deserve to *hear* or *receive* any *pleasing* tidings, *except by way of sarcasm*! As such sarcasm *raises their expectations* and suddenly *plunges them deep into the abyss* of dismality! Thus, "بَشِّر," could be said by way of *sarcasm*, and The Qur'an uses it time and again in *both* senses!
Baqeyat as-Salehat	الباقيات الصالحات	The "*baqeyat*"= "الباقيات"=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers*, *fasting*, *Hajj*, *charities*, *mentioning of Allah and His various all around most beautiful attributive names* and His various *favors*, etc.
Believers	المؤمنون	The believers.
Bena-an		Two parts "*Bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun. "*Bena*" is an Arabic word with multiple meanings: (1) *structure* of any thing as a *canopy*, *residence*, *body*, or a *sentence*; (2) honor and high rank, (3) first time going in *privacy with a bride* after the formal wedding.
buhtan	بهتان	Slander
Completed/concluded	اكمل أتمّ	The word "كمل" means completed, i.e. whatever was "completed" it reached it ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization! In other word, all its components are gathered to achieve its intended purpose! And that *nothing* can be added to it to *improve* it! Like every thing in this world, religion came in stages! Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him! But by the time Prophet and Messenger of Allah,

		Mohammad (SAWS) came the religion was *completed* with *full prescriptions and proscriptions* and hence *only* Islam is *complete* and thus *acceptable*, *enda* (by Rule of) Allah! The word "تمّ" means its *last* component has *gathered* to the rest, making a *full whole*; thus, *concluded* means: whatever was "concluded," it had gathered its last components and became a *full-whole*, or *reached* its *end*, or it *finished*, or it *terminated*, or it *drew to a close*! An example to illustrate the *difference* between "*completed*" and "*concluded*" is say in a *Gregorian Calendar* a month which is 31 days is the maximum possible for any Gregorian Calendar month to ultimately reach! And similarly in a *Hejra Calendar* month the maximum possible for any month to ultimately reach is 30 days! Thus, 31 days month in a *Gregorian Calendar* or 30 days in a *Hejra Calendar* are complete months! But a month which is *less* than 31 days in *Gregorian Calendar* or 30 days in a *Hejra Calendar* could be "تامات" once each reaches it *maximum* days expected of it, say 30, 28, or 29 days in a *Gregorian Calendar* or 30 days in a *Hejra Calendar*! Additionally, "complete" suggests an achievement of a purpose whereas "conclude" suggest coming to and end with or without necessarily achieving a purpose!
Condone	صفح	Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word "صفح" means: turned a new page, thus turned away from an offense and did not punish for it.
Condone		Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word "صفح" means: turned a new page, thus turned away from an offense and did not punishing for it.
Covenent	عهد	A binding agreement!
dabbah	دابة	The word "دابة" in Arabic means: the *non-human animal* that treads *slowly and quietly* and *figuratively* speaking it *also includes the hum*an! In English the *first* meaning and *impression* of the word "*creature*" is *anything created*! But it *also* means *living being*, especially an *animal* and *human being*! However, in Arabic "دابة" is a singular *feminine* and *not* a *reasoner* in the normal human sense! So the [she-] is *prefixed* to it!
dar	دار	The Arabic word "*dar*" has several meanings. Among such meanings in *this* context are: (1) *this world* and (2) *the hereafter*. In other words, this world is the "*farm*" for the Hereafter. Thus, what one *sows in this world shall harvest in the Hereafter*. Hence, each will know the result of his/her work!
Dharra	ضرّاء	The Arabic word "*Al-dharra*" means *diminishment* of *possessions* and *people*, who render support.
Dharraa		The Arabic word, "*Dharra*" means (1) *diminishment* of *possessions* and *people*, who render support; (2) adversity.
Dhukranan or Khuntha	ذكرانا و خُنثى	The words "*dhukranan*"="ذكران" (in *Arabic*, and the Qur'an *is* firstly *Arabic*: "*Verily We caused it to descend Arabic Qur'an, perhaps you cerebrate!*") is made up of *five* letters, and "ذكور" is made up of *four* letters! Therefore, "ذكران" has *more* meaning *as its construct has more letters*! But from this *Ayah* above, (S 26: 165), the word "ذكران" has an *additional* letter "ا" giving it *additional* meaning! The *additional* meaning could be (1) *good to neutral*, or (2) *bad*! Next regarding the خنثى = "*male-effeminate*!" If you take this great *Ayah* (S 26: 165), "*dhukranan*" here is *bad*, as it indicates the males as being "*male-effeminates*" and are being *come unto* by another male! But if you take another great *Ayah*: "*Or He pairs them thukranan (males) and females*" (S 42: 50) it is *good or neutral*, as the "*maleness*" here is obviously *not effeminateness*, but *normal* to *neutral*! Thus, "*dhukranan*" mentioned in the above great *Ayah* is obviously the type of "*male*" which could be "يُؤتى"="*being come unto*," as a *female*, hence such "*male*" is "*male-effeminate*"="خنثى أم مخنّث," i.e.

		womanish!
dhuro	الضرّ	Misery
dhurr	ذر	The word "ذرّ" means passed hurriedly see لسان العرب under ذرأ!
Dhurro		Means*:* harm, injury, plight!
E'a'jaz		The *miraculous inimitability* of The Qur'an. For example: There is the *scientific E'a'jaz.* There is the *informative E'a'jaz.* There is the historic *E'a'jaz.* There is the *linguistic* (expressive) *E'a'jaz.*
Ejtaba/ijtaba	إجتبى	Singled out in preference.
Estafa/istafa	إصطفى	Exclusively selected
enab	العنب	Invariably throughout the Qur'an when the reference is made to the "**النخل و الأعناب**" the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as "**الكرم**," *never ever* the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*!" In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to "**العنب**" as "**الكرم**," because surely the "**الكرم**" *is the Muslim*! And in another narration: verily only that "**الكرم**" *is the heart of the believer*! See ***نزهة المتقين؛ شرح رياض الصالحين***
enda	عند	The word "عند," is *not* commonly *properly* known, expressed here as: "*by rule of*!" Clearly "عند," is an *adverb* of both *time* and *place*! I am fully aware that *most* others consider the word "*with*" for "عند." Perhaps "*with*" is acceptable but *not* in *this particular or a similar* context! According to the *Merriam Webster's Unabridged Dictionary*, "*with*" has *thirteen main entries* and under each enter there are *subentries* too! In fact *The American Heritage Dictionary* gives about *twenty-seven main entries* for the word "*with*." In both dictionaries the *closest* to what is *relevant* in this Qur'anic context are entries coincidently numbered *6*, in both! Webster's says: "6a: *in the judgment or estimation of*." *The American Heritage* says: "6. *In the opinion or estimation of*." However, *Webster* gives the *first* meaning as "*in opposition to: AGAINST*;" and the *second* meaning as: "a: *alongside of: near to*; b: *in a line or on a course paralleling the direction or movement of*." *The American Heritage* says: 1.*In the company of; accompanying*; 2. *Next to*; *alongside of*; 3. *Having as a possession, an attribute, or a characteristic*." This is all fine when we are talking about *speeches of human beings*. But in the case of *Allah*, Exalted He in His Majesty, considering what is *closest* in meaning to the *Qur'anic* text at hand, we *cannot* or *should not* say in His "*opinion*" or His "*estimation*," although "His *Judgment*" is acceptable, but still (1) *with respect to Allah*, and (2) *in deference to Him*, (3) given the fact that Allah is *above human comparison*; and (4) The *most microscopic* and the *most colossal and all in between* are governed by Allah's *rule*; therefore, the *appropriate* and *only suitable and proper say is* or *should be*: "*His rule*." Such *concept* of "*rule*" is *fully corroborated* in the Arabic language, as one of *many* meanings of the word "عند" to mean "*by rule of*." For example, it is stated in *تاج العروس* (an *authoritative* Arabic-Arabic Dictionary, with respect to the *various* meanings of "عند," it says: و **تكون بمعنى الحكم: يقال هذا عندى أفضل أي في حكمي**, which means, it can be in the sense of "*rule*;" it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although "*judgment*" is best suited for "**قضاء أو القضاء**") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*! Thus, once again, *He rules* and His rule is the *Law*. Therefore, "**عند بارئكم**" is *best* translated to be: *by rule of your Originator*, and *not* "with" your Originator! The word "*with*" implies *first* and for most "*In the company of; accompanying*; 2. *Next to*; or *alongside of*; 3. *Having as a possession, an attribute, or a characteristic*" or in Arabic "**معية**." If the "**معية**" were *intended*, Allah would have *stated* it as "مع" but He did *not*; He stated it as "عند" to mean and imply His rule, and Allah knows best. In other situations "عند" may *not* mean "*by rule of*!" It could also mean: (a) His *knowledge*, (b) His *munificence of,*

		or bounty of, (c) and of course as stated above as adverbs of both *time* (e.g.: at, with, on, upon, etc.) and *place* (e.g.: presence, near, vicinity, quarters, etc.), (d) nigh (for place and time), among, (e) possess, from, of, (e) sight of, (f) source!
essr	إصر	Severe, heavy, personal, and most burdensome pledge/obligation!
Ettaqoo		Command, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.
Ettaqoone		Love and fear Me
Euangelion	الإنجيل	The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica,* 15th edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the *Torah* was defiled post *Mosa's* (*Moses*') death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.
Excuse	يسمح	Is pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word "سمح أو سامح" means: was generous and easy towards an offense; thus, did not punish for it.
Fadhlon **or** ***Fadhl***		The Arabic word "*Fadhlon*," grammatically inflected for "*Fadhl*," rooted in the words (a) "*fadhola*," and (b) "*fadhal*," or "*fadhela*." (a) "*Fadhola*" means: a person who became *munificent*; or a thing that possessed a *trait* more *favorable* or *advantageous* merit over his/its comparable similar entity; (b) "*Fadhal*" or "*Fadhela*" means: is extra (left over from a larger sum), or more than needed. However, the word "*Fahl*" or "*Fadhlon*" evolved to mean: (1) any munificent act which is *excellent*, *gracious*, *and kind*, by reason of Islamic *Sharey'ah* Law, logic, or sound societal convention. (2) *Munificence*, demonstrating excellence, graciousness, or kindness.
faheshah	الفاحشة	The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*!
fahsha	الفحشاء	Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**! And "**الفحشاء**" = "*profanity*" or "*profaneness*" means: vulgar or irreverent say or action, i.e. the *excess* of *ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.
Fala		This two words phrase "ensuing that" is *introduced* here for the *Fa*= "ف السببية ," the consequential "*Fa*" prefixed to the *la* "لا" النافية that *denies absolutely*, in the Arabic text "فلا" = the particle introducing a clause that expresses the *result* or *effect* of a *preceding* clause. In this case and Allah knows best, *whoever follows the guidance from Allah* ensuing (to) that=as a result of that, no fear shall come their way.
Far-that **(and related pronouns)**	ذلك و أخواتها	In the Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), in the *subjective* or the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) in the *subjective* or the

		objective senses, and (3) for the *far-that* (*masculine/feminine, singular, double or plural*) in the *subjective* or the *objective* senses! Clearly the demonstrative pronouns in *English* are *not* as *descriptive* or *inclusive* as their Arabic counter parts! So, there are: (a) للقريب: ذا, ذان, تا, تان, ذان, ذين, and تا, and تين (b) للمتوسط,: ذاك, ذانك, تيك, تانك, ذاك, ذينك, تيك, تينك ; and (c) للبعيد: ذلك, ذانك, تلك, تانك, ذلك, ذينك, تلك, تينك !
Feqh		is an Arabic word that does *not* have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.
Ferashan		The Arabic word "**فراشا**" = "*ferashan*" *literally* means (1) "mattress," or (2) "carpet," or (3) " **وِطاء، بكسر الواو! حيث فتح الواو يعني المكان المنخفض! أمّا كسر الواو فيعني المكن الذي تحت القدم أم تحت الجسم! فالوِطاء كالغِطاء عكسا!**" However, *figuratively* the word "فراشا" is used to *also* to mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*.
fetnah	**فتنة**	The word "*fetnah*," is *rooted* in the verb "*fatan*." Thus, "*fetnah*" has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurement, (6) enthrallment, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed! (17) Disbelief. (18) Sedition. *In some Ayat any one or combination* of the stated meanings *could apply*. In this case we chose the imperfect phrase "temptation or trial."
Fooad	**الفؤاد**	The word "الفؤآد" is commonly referred to as the "heart!" However, according to many *linguists*, for example, taking **الفيروزبادي in بصائر ذوي التمييز**, "**الفؤاد**" *is to consider* "التفؤد" meaning "**التوقد**"=glowing! And the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder "**قلوبا**" and softer "**أفئدة**!" The Qur'an says: "lied not the "**فؤاد**" what it saw!" (S 53:11).
Foom		*Foom* is Arabic word meaning *garlic* or *wheat* or chick peas or bread of wheat! However, "*Thoom*"=garlic and "*Hentah*"=wheat and chick peas= "*hummos*!"
Forgive		Is to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word "غفر" means: covered or blanketed an offense so as not to punish for it.
forgot	**ترك/نسي**	The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
ghafeloon	**غافلون**	The word "*ghafeloon*"= "غافلون" is a *plural noun, agent, subject of a verb, is* disregarders, *that who are heedless.*
ghaitt	**الغا ئط**	See the *Lexicon* attached to this *Translation* for the meaning of the *figurative of speech word* "*ghaitt*"= "**غائط**!"
ghare	**غير**	The word "غير"= "*ghayre*" is an article of *negation*, *exception*, a *dependent adjective* (i.e. مرفوعة, منصوبة, or مجرورة)! Says الراغب, لنفي صورة من غير مادتها، نحو: الماء إذا كان حاراً غيرُهُ إذا كان بارداًز! And he adds other qualifications! See الراغب! So, غير is neither "*not*," nor "*no*," nor "*except*," but "*other than*!"
gharoor	**الغرور**	Inveiglement
Ghawoon/ghaween	**الغاوين**	Indulgers in discretion.
ghayy		The word "**الغي**" means *indulgence in indiscretion*, and *not* just indiscretion,

		bad as that is!
ghosl	**غسل**	Full shower or bath of the entire body after having been *junuban* (having had ejaculation, for any reason, including dream. The "*ghosl*" is to be done in a *Share'yah prescribed* manner, i.e. first like a "*wodhoa*" for Prayer, then a full shower or bath!
ghulfon	**غُلفٌ**	The word "غلف" means *uncircumcised*, *wrapped*, *shrouded*, *veiled*, i.e. in a cover or envelop and so we do not understand!
Guiding aright	**تهتد ون**	You find and accept the aright-guidance.
Hada		The word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the religion of the Jews.
hado	**هادوا**	The word "*hada*" has three distinct Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the Mosaic Law, instead of Mosaic religion!
halafa	**حلف**	**الحلف و القسم، و اليمين! الحلف والقسم هما اليمين بالله، فإن كان على فعل أوعدم فعل للماضي فهوحلف وإن كان للمستقبل فهوقسم!**
Hameed	**حميد**	The word "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinously praised* and (2) *multitudinously praiser*!
hamm	**حام**	The "*hamm*"= "**حام**" is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose!
Hand	**اليد**	The word "hand" in the Arabic language is in the feminine form, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.
Hanifan		Inclined aright.
Harth	**الحرث**	The Arabic word "*harth*" has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.
haraj	**حرج**	The word "**حرج**" = "**أضيق الضيق**," see "**اللسان**," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "**حرج**," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "**حرج**" could mean "sin"!

The Hazan and *The Huzno*	الحَزَن و الحزن	الحَزَن (1) with a *fat'ha* on both the ح and ز is a *long-lasting sadness*, very close to permanent in fact permanent sadness *adhering to the affected person*! While (2) الحزن with a *dhammaton* on the ح and a *saknaton* on the ز, which equals a *temporary sadness*, i.e. *not permanent one adhering to the one suffering form it*! Example of الحَزَن is that of those Prophet's Companions who had *utmost desire to join Tabook's* Campaign with The Prophet (SAWS)! But they *lacked* the *means* to carry their *bodies* and *their food and water-supplies*! So they came to The Prophet asking him for help and he said that he did not have what they were asking for! So the diverted away while their eyes overflowing with tears *hazanan* and not huznon, as that meant to them was a lost-opportunity which will never present itself to fight for Allah's cause! What an *ardent contrition* for them! This situation is best depicted by *Ayah at-Tawbah* (*Repentance*): "And not on whom[r] if when[o] *ataw* (*they*[z] *approached/came to*) you[g] to carry them, said you[g]: [*I*] find not what (*to*) carry you[b] on it[x] they[z] diverted while their eyes overflow of tears, *hazanan* (*permanently sad*) that not find they[z] what (*to*) expend" (S9:92)! But take the *Ayah* of *Yousif*, with respect to his father's الحزن with a *dhammaton* on the ح and a *saknaton* on the ز: "Said [*he*]: verily only, [*I*] complain my *bathth* (*ultimate-grief*) and my sadness to Allah, and [*I*] know from Allah what not know you[z]"! So *Yousif's* father knew from Allah that his sadness will one day be *relieved* and be *done-away-with*, when he meets *Yousif*, which ultimately did happen and his sadness was *relieved* and *done-away-with*!
Hasan* or *hasona	"حسَنَ, حسُنَ	Became beautiful or was beautified!
Hasanah	حسنة	Is *singular*, *feminine* (the plural of which is: "حسنات"=*hasanat*), and means: an all around beautiful desirable)!
Hass	حسّ	The word "*hass*" has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.
hawa	هوى	Personal inclination, tendentious liking!
hejr	حِجر	The word "حِجر"= "محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم," that is that which is *under your protection* but by *law* you are *forbidden* to make use of them
Hittatann	حطة	This word "*hittatann*" is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, "May Allah removes our sins from our shoulders." However, the evildoers *changed* the word, as the next *Ayah* states.
ho	هـ في نزّله	The pronoun "هـ" in "نزله" refers to the *Qur'an*! The *Qur'an* as *Allah's Speech* is *not* "it" *per se*! But to say "*he*" or "*He*" would imply, if not impose, a *potential serious of problem* of "is the Qur'an '*makhlooq*'= he which was created?" To avoid such potential problem I preferred to resort to the *lesser of the two harms* (not evils) and used "it" to refer to the *Qur'an* or "Allah's Speech" where appropriate throughout this *Translation*!

Huda hedayah	هدى هداية	The word "**هدى**" or "**هداية**" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" in English in the *literal* sense of "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc! But if such "*guidance*" is *directly linkable* to Allah, as for example: "Allah guides whom He likes," then *it is automatically* the "*aright-guidance*" that is because Allah *always* guides to the *aright-guidance*
Hukmon/huk mohukman/he kmah	**حكم** **حكما** **حكمة**	"*hukman*" = "*hukmo*"or "*hukmon*" only "*hukmo*" and "*hukmon*" are *grammatically* inflected, each is a: (1) *subjective, singular, masculine noun* meaning a *decision* or a *ruling* or a *judgment* rendered: *according to the sound understanding of all relevant factors in any given situation effecting just judgment all around* and *consistent* or *harmonious* with the Arabic "*hekmah*," which is *the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results*! (2) Example of Arabic "*hukmo*," is defending the *wronged*, whoever he/she/they might be against the *wronger*, whoever he/she/they might be *any time and anywhere*! This is well exemplified by the *pre*-Islamic era "*Helf Al-Fodhool*," which *outweighs* and *out balances* the most modern U.N "human rights" in all its aspects! (3) And *two* illustrations of Arabic *wisdom* are: (a) *personal honor* deriving from the *personal genealogy*, that *must* be maintained to be *genuinely pure and publicly acknowledged and undisputable*; and (b) Arabic *hospitality*, which so *legendary* that an Arab would offer his utmost to his guest to keep the guest *comfortable* and *fed* even if the host remains *rather uncomfortable* and *hungry* in the interim! (4) Additionally, Allah by His *foreknowledge* knew that once the Qur'an is among the Arabs who would come to believe in it, then the *Qur'an* would *further refine* their good traits and *augment* them by its *divine criteria of prescription and proscription*, making the Arabic "*hokum*"=rule or "*hekmah*"= "wisdom" even *sounder* and *more unmatchable in its justice*! "**حكما عربيا**" means according to Arabic "*hukmo*" or "*hekmah*" as described above!
hurum	**حُرُم**	The word "*hurum*" = "حُرُم" means wearing the "*ehram*"="إحرام," that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.
husban	**حسبان**	The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*! But "حسبان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym! In this case "حسبان" has one letter "ن" more! Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more meaning* to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*! Thus in this context, the "حسبان" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision! It also could mean: *by way of reckoning settling account or retaliating by*: thunderbolts, fragmented stones, scourge, in (S 18:40)!
Husn	**"حسن,"**	Beautifulness all around= "**الجمال**" The *difference* between "**الحسن**" and "**الجمال**" is that for beautifulness is *relative* (i.e. *in the eye of the perceiver*) **الحسن**= *absolute beautifulness perceived by all*!
Injustice	**الظلم** **الظالم و** **الظلوم**	In fact "**الظلم**" = "injustice!" Unfortunately in English "injustice" is *not* verb-conjugable, so we cannot conjugate the past tense "**ظلم**" from it! However, the word "wrong" has *so many different meanings*! And, among the myriads of meanings, and *down the line* of such meanings, is "injustice!" But this word is verb-conjugable, so we can say

		"*wronged*" for "**ظلم**" and "*wronger*" for "**ظالم**"= "*injustice-doer*!" Clearly for "**ظالم**"= "*injustice-doer*" is *better*, as its *first and immediate* meaning is "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*!" And **ظلوم=كثير الظلم** for *intensity*.
Indigent		The word "**فقير**" versus the "**مسكين**," the "فقير" is the "*indigent*" = *lacking self-sufficiency*; whereas the "مسكين" has *some* but *not* sufficient for *self-sufficiency*, as the "مساكين" they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (S 18: 79), which states: "As however, the ship, so it w was for poor, they work in the sea!" So the "مساكين" *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*! On the other hand, the "الفقراء" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (S2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth!" In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision*, *desirable*) indigent!"
ishraq	**الإشراق**	The word "**الإشراق**" = "**الإضاءة و انبساط الشمس على الأرض**," see **اللتاج**! That means when the *sun fully shines over the Earth*! This is *not* to be confused with "*sunrise*" = "**البزوغ**," i.e. when the sun *first appears* like the crescent but *not* fully out! Thus, "**الإشراق**" = *full sunshine*!
Isron/isran	**إصرٌ** **إصرا**	The word "*isron*" or "*isran*" or "*isren*" all mean the same, only grammatically deflected. Thus, "*isron*" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, *personal*, and *most burdensome* obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.
istafa	**إصطفى**	The word "*istafa*"= "**إصطفى**" means He *affectionately selected a person* or *a faith* (i.e. on the basis of rationally observable criteria) for a *rather important mission* and that *such selection ceaselessly guarded by Allah (SWT)*!
Istamta'a	**استمتع**	He continuously sought and lengthily benefited the delight of (….).
istawa	**استوى**	The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!
Jaheem	**الجحيم**	The word "**الجحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!
jaheleen	**الجاهلين**	(S2:67) The word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing!
jaheleen	**جاهلين**	The word "*jaheleen*" is *masculine, plural subjective noun* meaning *they that do* what they should *not* regardless of whether they *believe* or *not believe* the correctness of their doing! See **الراغب**!
Jahil	**جاهل**	Jester, ignorant.
Jehad	**جهاد**	The word "*Jehad*"= "**جهاد**," has several meanings, among them: (1) earnestly exerting one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause, (2) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions* i.e. according to the Sharey'ah Law; (3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.
junah	**جناح**	The word "**جناح**," with a "*fatha*" on the "ج," *literally* means "*wing*" or the "*hand, from the tip of the fingers to the shoulder joint*!" Since the "*wing*" or

		the "*hand*" are on *one side*! But "**جناح**," with a "*dhammah*" on the "ج," is taken as if there is an *inclination* for sin or is the sin itself, or a "**تضييق**" =constraint! So, no "جناح"= no sin, in most case!
Junoban or Janabah	جنبا جنابة	The word "*junban*"= "جنبا" means having had *ejaculation* by *sexual intercourse* or *other means*, such as in a dream! When one is "*junban*"= "جنبا," it said he has "*janabah*" "جنابة" or he is in the "*great incidence*," as *opposed* to the "*lesser incidence*" when one breaks his "*wodho'a*"= *cleansing for prayer performance*.
khadha	خاض	The Arabic *tongue* expression: "**خاض فيى الحديث**"= "*waded in the topic*," means *plunged* into discussing the topic *without knowledge* or *recklessly*! Thus, those who rejected and derided Allah's *Ayat* were *wading* in the topic
kadheem	كظيم	The word **كظيم** means "*unrelentingly suppressing*" one's grief! But the word is an *intensified* noun= "*suppressor*" "**كظيم**" *not* "**كاظم**!"
kalalah	كلالة	The Arabic word "*kalalah*"= "**كلالة**," has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his *heirs* are "*kalalah*"= "**كلالة**;" (2) any deceased person who has no living biological parents, nor children, his *left property is* "*kalalah*"= "**كلالة**!" The "*kalalah*"= "**كلالة**" is by "*heir*" or "*heirs*" or the *left* (after death) *property*. (3) Also, "*kalalah*"= "**كلالة**" is a noun for *other than father and son* of the heirs.
kalla	كلا	The word "*kalla*"= "**كلا**" has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes! See **المغني لـ ابن هشام**!
Karhan/korhan	كَرهاً\كُرهاً	The words "**كَرهاً**," with a *fat'ha* on the "**ك**" is the *dislike* which is *imposed* on one *by others*; whereas "**كُرهاً**," with a *dhammah* on the "**ك**" is that *discomfiture* which one *imposes on own-self*, such taking of a *bitter* medicine for one's own health!
kareem	كريم	The Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* form, for *repetitive* for *multifarious* connotations and denotations, and is *rooted* in its etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *he who is* generously *giving* good things, all things, *including* the bestowing of *nobleness* or the conferring of it. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*" then it means *one* of the *all around most beautiful attributive names* of Allah! Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness does *not necessarily* include generosity as part of it! The word "honored" is discussed in the next paragraph. In Arabic, *Sharraf*=honored=placed nobly, or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *generous giving*, *per se*! Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*. Therefore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in the *Ayah* of S17:70, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for *lack* of *better proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. [See Section 26A and more so Section 27 for the *central* and *imperative* role of the *Arabic language in The Qur'an*]. Thus, that *substantially truncates* the texts, and *transposes* its parts, and changes its *textual* meaning! In the above *Ayah*, Allah says: *laqad karramna* (*verily already and affirmatively* We had *bestowed* Our generosity *and* granted *emplacement* in a noble status for prestige), i.e. given *abundance* to sate all needs *plus ennobled* to prestigious status. Thus, the *concepts* of "*and*," "*already*," "*affirmed*," "*generosity*," all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher *Ayah*, *closer* to its text,

		and hopefully (in the sight of Allah) more *completely* and *perfectly*, *en-sha-Allah*, Amen.
Khaba'eth	**خبائث**	The word "**خبائث**" is the plural feminine for "**خبيتة**," meaning: (1) *she-adulterous* or *she-fornicator*, (2) the *colocynth* plant which produces *bitter fruit* or the *dodder* plant, which is produces *likewise fruits*! (3) All the bad things.
khafa	**خاف**	[185] Some Arabic linguists said that: "**الخوف**"= "**العلم**!" Thus, in this *Ayah*: "خاف" means "علم!" I believe that this "**علم أو خوف**" is really the *certainty* of the *presumed consequences* of not following Allah's prescriptions and proscriptions with respect to the bequeather! See **تاج العروس**.
khalaq	خلاق	Good portion
Khalifah		The word "*khalifah*" has at least two, if not more, meanings: (1) vicegerent; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow another*.
khashyaton	**خشية**	The word "**خشية**" or word "**تخشى**" = "*reverential-fear*" and "*reverentially-fear*," respectively, as there is *no* single English word, to the best of my knowledge, to say "**تخشى**" or "**خشية**!" Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence!
Khatayakum *Khataon*	**خطايكم** **خطأ**	The word (a) "*khatayakum*" is *not* synonymous with (b) "*khatey'atekum*" as some translators tend to make the mistake! The former (a) is the result of *unintended* error or fault in the course of normally "*permissible*" action; whereas (b) is the result of *intended* action in course of *not permissible* action *in the first place*! Thus, "*khatayakum*" is *plural masculine*, based on the singular word "*khataon*"= "**خطأ**"=error
khatey'atekum ***Khatey'ah***	**خطيئاتك** م خطيئة	The word "*khatey'atekum*" is *plural masculine*, based on the word "*khatey'ah*"= "**خطتئة**."= Violation
khayren	خَير	The word "**خيرٌ**" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "**خير**!"
Khayron		The word "*khayren*" is really "*khayr*" suffixed by the "*en*" at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word "*khayr*" has four *distinct* and *unrelated* meanings: (1) opposite of evil, e.g.: *useful* and *favorable* or *good things* or *happenings*; (2) worthiness and goodness, (3) *better*, the adjective *comparative* of good, (4) *money*, (5) a person who *possesses lots of money* or who is *better* than some other person in *one way or other ways*!
khollah	خُلَّة	The word "**خلّة**" is "*ultimate-faithful-friendship*!" *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلّة**!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*!" Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلّة**" as stated in The Qur'an. That is why I chose to express "**خلّة**" as "*ultimate-faithful-friendship*!"
La-alla		The Arabic words "*la-alla*"= *craving currently unavailable deed*, *perhaps abridges it*; *abridged* by *perhaps*; "*asa*,"= *abridged* by *may*, and "*layta*,"= *craving longingly*! There is no proper English equivalent for any of the words, but only approximating them by abridging each, as aforementioned! The words are frequently used in The Qur'an. *Linguistically*, all are words or particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from*

		Allah, realization of which is *always sure and definite*. The words are frequently used in The Qur'an.
lamastom	**لامستم**	The word "*lamastum*" has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.
Laqad	**لقد**	Already affirmatively bestowed our generosity to: In all English translations of the Noble Qur'an this author came across, translators of this *Ayah* invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are *insufficient* if not *deficient*, as they are *omissive* of "*and*" plus *very important* word *in the text* that carries *two* meanings. The word is "*Laqad*"! The words "*verily*" and "in deed," are *not* good equivalents for "*laqad*." That is because "verily" means *in truth*; in fact; or with confidence; assuredly. And "indeed" means: without a doubt, certainly. However, "*Laqad*" is made up of *two* functional words: "*La*" and "*qad*." "*La*"=the article of *affirmation* of action; and "*qad*" the article of *termination* of action, corresponding to *already* in English. It (i.e. "*qad*") also could mean: *may*, *might*, *at times*, or *some times* (meanings not applicable in this case)! In addition to that *omission* of *"laqad,"* they *unintentionally substantially truncate* the *Ayah*, as we shall show below. Consequently, they *inadvertently alter* its meaning! In part, *unjustifiably* they *dismiss* the *antecedent and primary portion* of the *Ayah*; and in another they *transpose* and *maintain* the *secondary* portion of the *Ayah*. In other words, by *omitting* or *transposing*, *inadvertently under-translate* the *Ayah*! Thus "*laqad*" means: verily, already affirmatively… The Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive* tense (case), for *repetitive* or *multifarious* actions, and is *rooted* in its etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *that who is* generous and bounteous, copiously and openhandedly *giving* anything and everything, *including* the bestowing of *nobleness* or the conferring of *honorableness*. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*"=one of the *all-beautiful attributive names* of Allah, Who is All-Giving *abundantly and beyond bounds*. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness or honorableness does *not necessarily* include generosity as part of it! The word "honored" is discussed in the next paragraph. In Arabic, *Sharraf*=honored=placed or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *gift giving*, *per se*, especially *generous giving*! Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*. Therefore, since there is *no* English word *corresponding* to the Arabic word "*karrama*" in this *Ayah*, and some how having *omitted* the words "*and*" plus "*Laqad*," those transistors hastily and for lack of *better* or *proper* English word, they used the word "honored," which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word "*karram*," especially in its *intensive* form. In fact, that *substantially truncates* the texts, and *transposes* its parts and change *textual* meaning! In the above *Ayah*, Allah says: *laqad karramna* (We have *already affirmatively bestowed* Our generosity…), i.e. given *abundance* to sate all needs *and* granted *emplacement* in a noble ranking for prestige. Thus, the *concepts* of "*and*," "*already,*" "*affirmed*," "*generosity,*" all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble *Ayah*, *completely* and

		hopefully (in the sight of Allah) *perfectly*, *en-sha-Allah*, Amen.
lawla	**لو لا**	This article "*lawla*" has *four distinct* meanings: (1) if followed by a *noun*, for a subject of a nominal sentence, it means a *negation* of action due to others; = *had it not been for*; (2) if followed by a *verb* of the *present tense or its probability*, then it means (a) (**طلب تحضيض**) demand for prodding and urging for the action of the verb itself, = *will you not, why do not you*; or (b) (**طلب عرض**) meaning polite and submissive request for the action in reference= *you should*; (3) If followed by a *past tense*, then it is for reprimand and remorse= *why did not you, why have not you*; (4) for inquisitiveness, as in: "**لولا أخرتنى إلى أجل قريب**." = **هلاّ** See **التاج**and **البصائر** and **محيط المحيط** by**المعلم بطرس البستانى**
lebas	**لباس**	The word "**لباس**" *linguistically* has *myriads* of meanings, any of them (if not all) could apply here, especially *figuratively* speaking! Meanings such as: (1) spouse, (2) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, *vis-à-vis* heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! See **اللسان** and **البصائر**! Also *figuratively*, it means (A) the *wife and husband* as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are *comfort* and *tranquility* for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status!
***Ma* = when°**	**ما**	The particle "**ما**," which *most*, if not *all*, translators either *ignore* (*intentionally or not*) or *misinterpret* as "of!" This particle according to the linguists and the majority of Qur'an commentators say that it is *extra* but meant to *intensify* the action it modifies! This author is among those who do *not* believe that there is a *single letter in The Qur'an that is extra per se*! But surely this "**ما**" and some times "**من**" *are for intensification*! Some tome it is referred to as "**ما المصدرية**!"= *infinitive/indefinite* article **ما** to *infinitely intensify* what it modifies! Or some time as a*This "**ما**" =**إسم إستفهام لغير المَيِّز**= i.e. an *inquisitive-noun for non-distinctive entity*! That is for *non-human/non-Jinn*! See footnote for (S21:28) for *elaboration*!
madhooran	**مدحورا**	The word "*madhooran*"= "**مدحورا**" is a *masculine, singular, objective noun*, *no* English equivalent for it!
mafrodhan	**مفروضا**	The word "*mafrodhan*"="**مفروضا**," is *masculine, objective noun* for which there is *no* English equivalent!
maghdhoobe	**المغضوب**	The word "**المغضوب**" is an *objective noun and postfixed* ="**مفعول و مضاف اليه**" So there *no* English equivalent for it, hence it's *transliterated* as

		indicated above!
makra	**المكر**	The word "**مكروا**" from "**المكر**" which means *distracting* (*turning away*) *others from their original focus to another end*, for *good*-end or *bad*-end, by means of *excellent skill and profound discernment*! If such distraction is for *good end* then it is Allah's "**مكر**," as Allah is *always* worthy of doing *none but good*! But if for a "bad end or ulterior motive" then it is a *bad* "**مكر**," which *could* be worthy of the human! See **الراغب** for the *definition* of "**المكر**!"
manna	**منّ**	Allah leveraged His *ne'amah* (*all around sufficiency, surplus, good health and delight*)!
masjoor	**المسجور**	The word "**المسجور**" has *several* meanings, including the *paradoxical* one! As "**المسجور**" means: the *filled/ the emptied / the kindled*!
mathmooman	**مذموما**	The word "*mathmooman*"= "**مذموما**" is a *masculine, singular, objective noun, no* English equivalent for it!
Matta'a	**متاع**	The Arabic word "**متاع**"="*mata'a*" comes from the root word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: (1) *resources of transitory worldly delight* (2) "*Matta'a Allaho*" that is Allah *prolonged* the life of some one for a very long time; "the rain *matta'a*" the plants, i.e. made them to grow taller. (3) "*matta'aho Allah*" that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions for the divorced wife after divorce. (5) The Qur'an the following *Ayah* describes the "*mata'a*" of this world as: "Beautified for people love (of) the lust from the women, and the offspring, and of the talents (*units of weight each equal to 1,200 ounces*) heaped of the gold and the silver, and the horses branded, and the cattle and the "*harth*" (*tiled, sowed and fruit producing land*); that is a "*mata'a*" of the life of the world; and with Allah (is) all-beautiful return." (Qur'an 3:14)! See *Lexicon* attached to this *Translation* for an elaboration on this "*Matta'a*" means: (1) "*Matta'a Allaho*" means Allah prolonged the life of some one for a very long time; "the rain *Matta'a*" the plants, i.e. made them to grow tall. (2) "*Matta'aho Allah*" means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. "*Matta'a*" his divorced wife, means gave her *met'ah*, i.e. the *Sharey'ah* prescribed provisions after divorce. Therefore, "*mata'a*" means: taking temporary advantage of the worldly pleasures. 1. The word "**متاع**"="*mata'an*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! 2. The word "**متاع**" = "*mata'an*" has *many* meanings, among them: *furnishings, chattel, things for utility*!
mawqothah	**موقوذة**	*mawqothah* (*she-beaten-violently-to-death*).
Meskeen/masakeen	**مسكين\مساكين**	The word "*meskeen*" its plural is "*masakeen*," = the *possessor* of *some* but *not sufficient* means to *satisfy his needs* and *goes seeking to satisfy that*! According to the *Ayah* of (Q16:60): "As (*to*) the ship, so it [w] was for (*possessors of some but insufficient self-sufficiency, so they seeks*) people working in the sea!" So the "*meskeen*" does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up! See the "**الفقير**"= the *destitute* poor!
Meygat, mawageet.	**ميقات** **مواقيت**	The word "*meygat*"= "**ميقات**" has several meanings: (1) designated time(s) and place(s), (2) a time span, (3) fixed phases of time (such as for the moon), (4) being on-time, (5) a place where pilgrims consecrate for their pilgrimage, (6) place of pilgrimage!
moqennen	**موقنين**	One of complete certainty.

mozahzehehe	مُزَحزِحِهِ	The word "*mozahzehe*" is *deflected subject* of the past tense root word "*zahzaha*"= "زحزح," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaha*"= "زحزح," means *displaced* or *moved away* from an original place.
mubashshereen	مبشِّرين	The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *proclaimers of good tiding*, with *no* English equivalent!
mugarraboon	مقرّبون	The word "المقربون" is *masculine*, *plural*, *objective noun*, *no* English equivalent for it, so translated as "*the ones-made-near*!"
mugtasedah	مقتصدة	The word "*mugtasedah*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace! Or they who said the proper say regarding Jesus and Mohammad upon both the peace! Or may be the *hypocrites* but *not jesters or scoffers*! See القرطبي!
muhdharan	محضرا	The word "*muhdharan*"= "محضرا" is *passive objective noun* rooted in the past tense verb of "حضر," meaning: was *present* at a *time and place already known previously* to the one present! Such as the student in a classroom! In this case "*muhdharan*"= "محضرا" means: *that which was made present*!
Muhkamat	محكمات	The *Muhkamat* are those that *address* the *Halal* (the allowed) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam; and also cover the *Singularity* of Allah and *how to worship* Him, according to the *Sharey'ah Law*. The *Muhkamat* are the *Basis ("Mother") of the Book*, *firmly constructed and are everlasting, and forever not subject to any change or newer interpretation*!
muhseneen	محسنين	There is *no* English word for "المحسنين," i.e. renderers-of-all-around-beautiful-works!
Muhtadoon/muhtadeen/muhtadey	مهتدون مهتدين مهتد	The word "مهتدون" is plural of "مهتدي," for which there is *no* exact English equivalent *per se*! There is English equivalent for "الهادي" = "*the aright-guider*," which is *different* from "المهتدي," which is "*he who found and accepted the aright-guidance*!" So, the "*muhtadee*" and its plural is "*muhtadoon*" or "*muhtadeen*," *grammatical* inflections!
munkar	منكر	The word "منكر" has several meanings: (1) any act which sound minds find it *objectionable* or *indecisive as to its obhectionability*, and so the *Sharey'ah* decides upon it! (2) That which is not known. (3) That person who is canny (shrewd). (4) That *Hadeeth* which is narrated by a *single narrator* whose authority is *not* sufficient to bear him as necessary and sufficient! (5) That act which prohibited by the *Sharey'ah*! Thus, "منكر" is "*an act which is objectionable by instinct, reason or Sharey'ah prohibition*!" In summary: *rationally objectionable or Sharey'ah prohibited act*.
munkhanegah	مُنخنِقة	*munkhanegah (she-strangled-to-death*.
mutaraddeyah	متردية	*mutaraddeyah (she-died-by-falling-from-height*.
Mutashabehat	متشابهات	The *Mutahsbehat allegorical, and impart different meanings over time*; although *similar* in so many aspects, but *each* imparts *a* meaning or *multiple* meanings over time!
Mutually/beguiling	يخادعون	means they think they are beguiling but in fact they are *being beguiled simultaneously*
Naba'a	نبأ	For the Arabic word "*naba'a*"="نبأ," plural *anba'a* there is *no* English equivalent! As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is *its useful knowledge*! And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the نبأ! Clearly the word "*tiding*"="خبر" is *unfit*, as it *primarily* denotes simple

		"*information*," and "نبأ" *denotes* and *connotes* *more* momentous information! See الراغب!
Nasara		This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" speak of *Nazerens*, which are *different* from *Nazirite*. Present day Christians *may* or *may not* be "*nasara*," as *most* of them do believe in "*The Trinity*." The Qur'an clearly says about "The Trinitarians:" "*certainly disbelieved those who say that Allah is the Third of Three…*" (S 5:73). The "*nasara*,"=*Nazerens*, who are *not* equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "*Yahweh*."
Nasl		The Arabic word "*nasl*" means: (1) the *son* or *daughter*; (2) the offsprings; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: "the *harth* and the *nasl*" is a *metonymy* (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children!
nattehah	نطيحة	*nattehah* (*she-killed-by-the-goring-of-the-horn*.
Nay, rather	بل	Rather
Ne'amah/boon	نعمة	The word "نعمة," has no exact English equivalent *per se*, but the *next best approximation* for it is "boon," as "نعمة" means: (1) a *feminine gender noun* denoting the *few and* the *multitudes*, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*! The best example of (1) and (3) above is: "And if you (*were to*) count Allah's *ne'amah* (*boon*) not [*you*] statistically-reckon it!" Clearly statistically-reckon means *account for every thing from all aspects*! And best example of (2) and (4) above is: the salvation of Israel's sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah's emphasis that religion by Allah's Rule is Islam, as well elucidated by two significant *Ayat*: "*Verily, the religion enda* (*by rule of*) *Allah* (*is*) *the Islam!*" (3:19). Also, the Qur'an says: "*So, never you die except while you* (*are*) *Muslims*." (S 2: 132)." See الراغب و اللسان و، البصائر و القرطبي!
nusabbeho	نسبّح	The word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!
nussarrefo	نصرف	Variegate
Of		The word "of" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a *fraction* of a *much larger whole* in this world and the Hereafter, in the treasure of Allah. Thus, it is *important* to note here the phrase "of so and so." If a person is a "*wrong-doer*" or "*of wrong-doers*" the two have *significant differences*. The "*wrong-doer*" could have done the wrong doing once or so; but "*of wrong-doers*" signifies *frequent and continual wrongdoing by the wrong doer*!
Ojaj	أجاج	The word "أجاج" means *salty*, and *bitter-hot*! For definition of "أجاج" see الراغب!
okola	أكُل	The word "*okola*" = "أكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit! In this great *Ayah*, and Allah knows best, the first three apply!
Oshreboo	أشربُوا	The Arabic expression "*oshreboo*," constructed in the passive, and translated into "*were made to drink*" means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.
Pardon	عفا	1. *Pardon* more *strongly* implies release from the liability for or penalty

		entailed by an offense. 2. To release (a person) from punishment; exempt from penalty. 3. In Arabic the word عفا has several meanings: (1) erased effaced the imprints or the traces of; (2) the most "*halal*" (allowed by Islamic *Shareey'ah*) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.
Forgiveness	**الغفران**	1. To excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To *forgive* is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned. Excuse: لسماح To *excuse* is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:
Condone	**صفح**	(1) was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense. (1) is to *overlook* an offense, usually a serious one; the word often suggests *tacit forgiveness*. (2) In Arabic the word **صفح** means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.
Pardon		Strongly implies release from liability for or penalty entailed by an offense. In Arabic the word: "عفا" means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.
Prayer	الصلاة	Prayer in Islam has *two specific* and *distinct* meanings: (a) *Linguistic* and (b) *jurisdictional Shar'ee*, based on the *Sharey'ah Law*). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a *prescribed* and *specific* form. See the *Lexicon* attached to this *Translation*!
Poor	مسكين	The word "**فقير**" versus the "**مسكين**," the "**فقير**" is the "*indigent*" = *lacking self-sufficiency*; whereas the "**مسكين**" has *some* but *not* sufficient for *self-sufficiency*, as the "**مساكين**" they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (Q 18: 79), which states: "As however, the ship, so it w was for poor, they work in the sea!" So the "**مساكين**" *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*! On the other hand, the "**الفقراء**" = the "*indigents*" who *lack self-sufficiency* and *not* doing much about it, *Ayah* 273 of (Q2: 273) which says: "For the indigents who they (*had*) been straitened in Allah's way, they can not strike in the Earth!" In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: "my Lord, verily I am for what You descended to me of *khayren* (*provision*, *desirable*) indigent!"
qadha	قضى	The word "**قضى**" has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either "*decrees/decreed-/decreeing*," or "*reveals/revealed/revealing*!" If the *subject participle* is a *human*, then it means: "*judges/ends/concludes-/completes/finishes/attains*" (or the verbal inflections of these verbs)! However, followed by a *prepositional particle* then its meaning derives from that! For example: (a) "**قضى عليه**"= killed him; (b) "**قضى فيه**"= rendered a judgment concerning it; (c) "**قضى اليه**" =revealed to him; (d) "**قضى منه**"= attained his purpose out of him; (e) "**قضى عنه**" rendered a service on his behalf! In this great *Ayah*, the meaning is: killed him!
Qahir	قاهر	Possessor of power, Subduer, Conqueror.

Qeblah		means the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka'abah in Makkah
qestt	القسط	The Arabic word "**القسط**" is *not* just "*justice*"= "**العدل**." Thus, "**القسط**" is *absolute justice*, post *immediate* removal of injustice. The word "*aqsatt*"= "**أقسط**" is based on the root word "*qasata*"= "**قَِسَطَ**" meaning: (1) was *absolutely just*, i.e. *by the balance*, *not a hair of difference*! (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the "*balance*" is the judge; every party receives its absolute dues, leaving no room for any compromise!
Qurrata Ayn	قرّة عين	The *Qur'anic* statement "**قرة عين**" is considered to be a *rather lofty and elegant and it is Arabic tongue expression*, meaning the eyes' tears have "*cooled*," and *ceased to flow* and *became quiet and still*, rejoicing for what it saw! In other word: the one with such eyes became rather happy!
Ra'afah Rahmah	رأفة رحمة	The word "**رؤوف**" of "**الرأفة**" which is more *intensive* than "**الرحمة**," as "**الرحمة**"="mercy," which is kindness imparting delight to its recipient! While "**الرأفة**" is *in addition* to "**الرحمة**" it involves *protecting against any possible undesirable happening to the recipient*! Hence, "**الرأفة**" is a *protective*-mercy! See **اللتاج**!
ra'eana	راعِنا	See *Ayah* 104 of *Al-Bagara* footnote to which the Muslims were instructed *not* use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).
ra'ena	راعِنا	The word "*ra'ena*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word "*undhurna*," see footnote 104 next.
Ra'ina		The word "*ra'ina*" has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word and instead to substitute it with the word "*undhurna*," see footnote 55 next.
Radda	يردون	The word "**يردون**" is rooted in "**ردّ**" meaning *forthwith return*; example the greeting must be "*forthwith retuned*," The Qur'an says: "*And when (had) been greeted you*ᶻ *by a greeting,*ʷ *then you*ᶻ *greet by better than it* ʷ *or you*ᶻ *forthwith return it*ʷ." (S 4:86).
rafatho	الرفث	The word "**رفث**" means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) filth.
ragheba	رغب	The Arabic word "**يرغب**" assumes *different* meaning, *depending* on how it is *prefixed* by various prepositional articles! For example: "**يرغب**" *not* prefixed by any article=*desire, like*! However, "**يرغب عن**"=*desire off, averts*, or "**يرغب في**"=*likes*, or "**يرغب إلى**"=*asked and beseeched*, or "**يرغب ب**"=*prefers*!
Ar-Rahman/Ar-Raheem	الرحمن	This is a *unique* and an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and*

		essence of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S 17:110) says: “Say [*you* [g]]: you[f] invoke Allah or you [f] invoke *Ar -Rahman*, whom* indeed you [f] invoke so for Him (*are*) the names the *husna* (*most-all-around-beautiful*)!” *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah’s creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition! For a *contrast* see the next footnote regarding *Ar-Raheem*! On the other hand “*Ar-Raheem*”=“الرحيم” is *one* of Allah’s the *husna* (*most-all-around-beautiful*) *attributive* names! Without the definitive article, “*Ar-*” = *The*, the word “*Raheem*” means “*multitudinous mercy doer*!” So, as such *anyone* who is a *multitudinous mercy doer can share* such a characterization! So “*Raheem*” is an attributive trait which can be said of *any one* who so deserve it!
Ar-Rahmah-/Ar-Raheem	الرحيم الرحمة\	The word “**أرحام**” rooted in “**رحم**,” from “**الرحمة**” which is “*forgiveness, sympathy, and mercy*” and rooted *in all that* is the “**رَحِم**” = “*womb*!” Thus, *one’s relatives* from the *mother’s side* are “**أرحام**,” as *they related through the same womb*! See **البصائر**! However, stated in “**اللسان**” the “*relatives*” from the *father’s* side “**أقارب**,” are also “**أرحام**,” I believe because *all are rooted* in “**الرحمة**,” hence all are “**أرحام**!”
rajeem	رجيم	*rajeem* (*he who is ever multitudinously stoned/cursed*
raqeem’s	**رقيم**	The word “*arraqeem*”=“الرقيم” has several meanings, among them: (1) the *village* of the “people of the cave,” their *mountain*, their *dog*, or their *valley*, (2) a *lead tablet wherein inscribed their names*, *faith*, and *why they secluded themselves*, (3) *coded inscription*.
rasekhoona	الرّاسخونَ	The word “*rasekhoona*” is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: they that are *firmly established ones*!
Rasheed	رشيد	*Maturely discerner and adherer to the right*!
Ratification		ratified covenant **ميثاق**
Raybon/Shakk on	ريب شك	The Arabic word “**ريب**”=Suspicion and “**شك!**”=Doubt both *share* some *common ground* but are *not synonymous*. Most, if not *all* translators, save this translator, use “**شك**” when they should be using “**ريب**” instead! If “**شك**” were to be the correct one, the Noble Qur’an would have used it! Perhaps, being not Arabs or *not* having *sufficient linguistic distinction* between the two meanings, that are rather *different*, is the problem! Doubt is a state of *indecision* between two or more situations *with no fear or malign intent* associated with such a doubt. Suspicion on the other hand is *doubt with preponderance* of “*some thing wrong*” inducing *fear, malign intent and so caution* and may be even *aversion* in the *mind* or *attitude* of the suspecting person; all that is on the *flimsiest of evidence* or in fact *without any proof whatsoever*! So, “**ريب**” and “**شك**” *share some aspects but each is distinct*! In fact there is a *suspicious doubt* or *doubtful suspicions*!
rebbeyyoun	ربِّيون	The word “*rebbeyoun*”= “**ربّيون**” according to at-Tabari and others, “*rebbeyoun*”= “**ربّيون**” means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes,* or *men of knowledge*! Whereas others, again at-Tabari narrates: “*rebbeyoun*”= “**ربّيون**” means *followers* versus “**ربّانيون**” meaning the *chiefs*!
Rejza		Is a word with many meanings, such as: *varieties of calamities*, *any abomination*, *and impurity*. Also it means and “*idol*” or the “*sin*” or the *ultimate consequence of a sin* which is its *punishment*!
Retreatnats	عاكفون	[The word “retreatants”= “**عاكفون**” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and

		study.
Righteous deed	عمل صالح	Any good deed by *Sharey'ah* standard!
Ru'ab	رُعب	Sudden and strong fear that fills the heart
Ruh/ ar-Rooh		It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*! *Jesus, by command of Allah: "be" and he became*!
Ruhe-el-Qudis		The angle of revelation, Gabriel, peace be upon him.
rushdan	رشدا	The word "رشد" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results! Thus, "رشد" in summary: *discernment of maturity which always concatenate strict adherence to what is right.*
Sa'aa	سعى	The word "سعى" has *several* meanings, *depending on the context*: (1) " بمعنى عدا دون الشّد," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded! Thus from "a" we infer agility and vigor of gait! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!
sabar	صبر	There is *no* English word for the verb "صبر" and its conjugates! So, the closest is to say: "*held-on-patiently*!
sabaro	صبروا	(a) " كانوا صبر أو كانوا صابرين!" In fact the *entire* Qur'an does *not* have such expression as: "كانوا صبر أو كانوا صابرين! (b) To use the verb "*sabaro*"= "صبروا" means they *practiced* the patience *at that time*, i.e. the time they were described to be doing it! *Additionally* to use expression (a) *possibly* gives the impression of the fact *that the practice of patience* is an *ongoing characteristic* of them, which *may* or may *not* be the case! Therefore "*were patient*" is surely an *incorrect* expression for (b) the Arabic *past tense verb*: "*sabaro*"="صبروا"! Hence, the need for "*sabaro*" with the parenthetical explanation, as so stated above in this Ayah, is necessary!
Sabeen	الصابئة	This word "*sabeen*" refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is *Az-Zaboor*, The Psalms of the *Sabians*. They were not Jews, nor *Nazerens*, nor Christians.
sadaqa	صدق	In English there is *no* verb for the word "*true*" *in the sense of telling the truth*! Yes, we can say "*trued*" but this means some *thing entirely different* than telling the truth, as it means *to make it balanced, level, or square*! This fact becomes more significant with the respect to "*sadeq*"="صادق" =he who tells the truth, not once but constantly, i.e. he is *ever-practicer* of the truth!
saeed	سعيد	Fortunate one!

saibah	سائبة	The "*saibah*"= "سائبة" *rooted* in "ساب," meaning: "*let go, not attended*!" Thus, it is a *she-camel*, mother of the "*baheyrah*." It was the pagan Arabs' custom that when a *she-camel* give *ten births*, *all of which were female offsprings*, such a *she-camel* is *let loose*, neither its milk used nor that it be used to carry anything! When it dies, then the males and females can eat its meat!
Sakeynah	سكينة	Calmness from fear that is actually happening, i.e. in progress.
Sameeon	سميع	The word a has more than a single meaning, such as: (a) *The Acute-Hearer,* (b) *The Enabler of others to hear*, (c) Favorable responder to prayer! See **البصائر للفيروزبادي**!
Saqwwahunna:		The word "*sawwahunna*" is made up of two parts, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" means: made *qualitatively perfect, quantitatively complete, and proportionally balanced.*
saraf	صرف	The word "*saraf*"="صرف" has *many* meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.
Sarra		Joy, delight, pleasure, gladness, enjoyment.
sawwahunna	سوّاهنّ	The word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them, a *feminine plural*
Sayye'ah Khateyah	سيئة،خطيئة	Is an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An *error* or a *misdeed* for some thing *not* allowed to begin with, such lying or cheating. On the other hand "*khateyah*" is a *mistake*, for doing some thing *not* to done among permissible things, hurting some one as one is waking!
Seddeqah/Seddeeq	صدّيق /صديقة	The word "*seddiqah*"= "صديقة" is the feminine of "*seddiq*"= "صديق," meaning that person who *readily believes* or who is *indeed stedfast affirmers and practicer of the truth*. The "*seddiq*"= "صديق," is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.
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Seen	س	The *extra* letter "س" (i.e. this "س" is *not a basic part* of a verb itself) when *affixed* to a verb! So when *affixed* to a verb it describes *one* of *five* possibilities as follows: (1) to mean *imminent* action (2) *seek*, as for example "يستغفر، يستفسر، يستغيث" = "*seek* forgiveness, *seek* explanation, *seek* help" respectively; (3) ***deem***, as for example "يستضعف، يستصغر، يستكبر"= "***deem*** weakling, ***deem*** little, ***deem*** big"respectively;(4)*affirmably*,as for example "يستكبر، يستهزىء، يستعبد" = *affirmably* self-exalting, *affirmably* jests, *affirm* enslaving respectively! (5) The س versus ثم= for *delayed* action! See **القواميس و كتب اللغة**!
shagao	شَقَوا	They who became misfortuned!
shaqeyyon	شَقِي	One who is misfortunate!
Sibghata Allah		The Arabic phrase "*Sibghata* Allah," is made up of two words: (1) "*Sibghata*" literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.

soedo	سُعِدوا	Ones who were made fortunate!
Sons	بني	The word "بني," is the plural for "إبن," which means "*son*," *not child per se*, as *child* could mean *male* or *female*! However, it is *rather common* for The Qur'an to address the *male* gender but means a *definite inclusion* of the *female* gender for the intention of the message! For example: O, you *he-believers*! Some time, *specifically* addressing *each* individually, as: O, *he-believers* and *she-believers*! Hence, to be contextually correct we should say: "O, *sons* of Israel," not "*children* of Israel!" But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is included *vis-à-vis* the message conveyed!
Soo	سوء	Wickedness/foulness
sooa	سوء	The *evil-deed,* which is ugly, or abominable, or foul, or unseemly, or unsightly.
subhan	سبحان	*We perceive Allah as excelling in all good qualities and Transcends He above all shortcomings*
subhanaka	سبحانك	The word "*subhanaka*"= "**سبحانك**" has *no* English equivalent! Wherever this word, or its associates (such as "**سبحان**" or "**سبحانه**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration of His divine stupendous uniqueness*! Thus, we probably can render "*subhanaka*"= "**سبحانك**" concept by saying: (*What a marvel! For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah*)!
Sunna/sunan	سُنّة/سُنن	The word "*sonun*"= "**سُنَن**" plural for "**سنّة**," means *dispensation* (*commands believed to be divinely appointed*), or an *example*, law or ordinance..
Sunnah	سنة	*Sunnah* means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were *sanctioned* by the Prophet (saws)
Surah	سورة	The word "*Suraton*" is grammatically inflected "*Surah*"= "**سورة**," which is a *singular, feminine and proper noun*, the plural of which is "*Suwar*"= "**سور**." The word ("*Surah*") has at *least two* distinct *implications*: (1) a *division* of The Qur'an (*resembling* but a *lot more superior* than a chapter of a book)! Like The Qur'an, it contains *rules* and *infinite wisdoms* for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three *Ayat*. In summary, *Surah* is: *division of the Qur'an*!
ta'oolo	تعولوا	The word "*ta'olo*"= "**تعولوا**" based on the root word "*ala*"= "**عال**" which means: (1) *transgressed* or (2) shouldered the support and the provision for family, in this case *too large a family, beyond the personal means*! In other words, and Allah knows best, if one were to wed more than one, than the fear of "*transgression*" on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to support justly
Tabaraka	تبارك	The word "*tabaraka*"= "**تبارك**," "**على وزن تفاعل**", which is different than "بارك!"= "*be blessed*!" Thus, "*tabaraka*"= "**تبارك**," **على وزن تفاعل**, means " **ثبوت الخير في الشيء**" as says **الراغب**! So, "**تبارك**" = *the good is firmly established in the entity in reference*, in this case "*in your Lord's name*," as if to say: *the good loves the association to the Lord's name* and the Lords' name *vouchsafes to confer His favor* over the good *by accepting such association*! In summary, the word means: *while He uniquely blesses, He is constantly hallowed*!
Take	إتّخذ	The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is always taking *and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!
takhsha	تخشى	See *khashyah*, entry!

Tha, thaleka	**ذلك**	The word "ذٰلكَ" has *three* distinct meanings: first *demonstrative pronoun*; second *possessive particle*; third *conjunctive pronoun*! Of *our concern here* is the *first* i.e. as *demonstrative pronoun*! As such it's made up of *three* distinct *components*: (1) the particle "ذَا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, *animate or inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*. There is no English equivalent *per se* for "ذلك" I believe it is best rendered "he-that-afar-it!" So, "*he-that*" for "ذا،" "*afar*," for "ل،" "*it*" for "ك،" which is: "*the fact*" or "*the reality*!" In this particular case, we want to point out the reason for the "*he-that-afar-it*," referring to the *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) that its *status* in Earth is *loftiest and most high*! Hence *no untruth could touch it from any source, angle or side* as In the Arabic *Grammar* there are *three distinct* demonstrative pronouns: (1) for the *immediate or very near* (*masculine/feminine, singular, double or plural*), (1a) in the *subjective* or (1b) the *objective* senses; (2) for the *middle* (*masculine/feminine, singular, double or plural*) (2a) in the *subjective* or (2b) the *objective* senses, and (3) for the "*far-that*" (*masculine/feminine, singular, double or plural*) (3a) in the *subjective* or (3b) the *objective* senses! Clearly the demonstrative pronouns in *English* are *not* as *descriptive* as their Arabic demonstrative pronouns!
Taqabbal'	**تَقَبَّل**	The Arabic word used in The Qur'an is "*taqabbal*," not "*eqbal*"=accept. Thus, "*taqbbal*" means accept with *clemency or merciful patience*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah accepts it *by* His *clemency*! Thus, تقبّل= *clemently accepts*!
Taqwa	**تقوى**	Thus, the word "*taqwa*" evolved and became *more significant religious* term, meaning: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. (2) It is *guarding* and *protecting* against any *undesirable* outcome. There is no English equivalent for "*taqwa*." However, *piety* is perhaps the closest. But piety is a noun, i.e. *cannot* be conjugated. But "*taqwa*" is rooted in the Arabic verb "*waqa*," which grammatically can be conjugated in various forms to fit the need; thus, "*taqwa*" is more *designative* and *advantageous* to use.
Tataqoon	**تتقون**	The word "*tataqoon*," *you, in the future tense, plural, masculine*, of "*taqwa*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: you are to endeavor to *guard against* Allah's displeasure by *adhering to His Criteria of prescription and proscription and to obtain His pleasure* instead.
Tatmaenno	**تطمئنُ**	The word "تطمئنُ" for "**طمأنينة**," is the *feminine, present tense*, *rooted* in the word "**طمأن**"= the past tense, meaning: *assured the heart with respect to the personal belief*. "**طمأنينة**," is not synonymous with the words: "**سكينة**" or "**أمن**," check both respectively in this *Lexicon*.
tayammamo	**التيمم**	*you strike a clean soil with the palms of the two hands and wiped the face and hands*
Tayammum	**التيمم**	Due to lack of water making *ablution* for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.
Tayyebat	**طيِبات**	*Varieties of good goods* The word "*tayyebat*," is *plural, feminine, subjective noun*, meaning all things that are "*benefiting and are legitimates*!" Clearly there is *no* English equivalent for it! Remarkably all the "tayyebat" to be eaten are "feminine" in gender in Arabic! For example: (**الأنعام**), (**النعم**), (**الأرزاق**), (**المأكولات**), and even the (**المشروبات**), which could be

		included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات)! So no wonder they are "*tayyebat*" and *not* "*tayyebey!*"
thalekum	**ذلكم**	There is *no* English word to mean "ذالكم" noun indicative to mean *furthest* and *high ranking*! This "*thalekum*"= "ذلكم" is made up of *three* distinct components: (1) the particle "ذا" = the *demonstrative pronoun* for the *singular*, *masculine*, *for* the *animate or the inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "كم، ضمير المخاطب" *for the addressees' pronoun*, for *two or more*, or for *magnanimity*! There is no English equivalent for "ذلكم!" The best rendition for a in English, I believe, is: *thalekum* (*he-afar-collective-you*)! See كتب النحو و الصرف!
The believers	**المؤمنون / المؤمنين**	"The believers" see the entry of "they/them who believed" for full elucidations!
thekron	**ذكر** [الأعراف]	The word "الذكر" has so many meanings, scholars, such as *al-fayrozabadi*, mentions about *twenty* different meanings:(1) mentioning by the *tongue*, (2) silently but heartily *remembering* Allah, (3) His *exhortations*, (4) *Torah*, (5) *The Qur'an*, (6) *The Preserved Tablet*, (7) *message of the Prophet*, (8) an *exhortation* or *exposition* (by the Prophet or others), (9) *tiding*, (10) *The Messenger*, (11) *honor*, (12) *repentance*, (13) the *five Islamic Prayers*, (15) *al-Asr* Prayer, (16) *apology for imperfection*, (17) *intercession*, (18) the *Singularity* of Allah, (19) *remembering* His favors, (20) *obedience*.
They/them-who believed	**الذين آمنوا**	The phrases "they/them who believed" and "the believers" are mentioned in The Qur'an multiple number of times, the first ("they/them who believed") 259 times as compared to the "he-believers" (of all *grammatical* inflections منصوب مرفوع أو مجرورأو) of *179* times! Of this 179 times, the "he-believers" also (of all *grammatical* inflections, مرفوع أو منصوب أو مجرور), مرفوع of 35 and منصوب أو مجرور of 144, as well as the "she-believer" of 6 مرفوع and 22 منصوب أو مجرور)! In other word the total comparison is 259 and 179! But the concept I believe is that the "*they/them who believed*" are "*recent*" believers, the *belief* in them has *not yet* taken strong hold on them, i.e. not yet become *firmly established* as to be a "*hallmark*" of them like in the case of "*the he/she believers!*" Thus, the implication may be, and Allah knows best, is that *contrary to common sense*, the "they-them who believed," are so "recent believer" they are *not* subject to revert back to "disbelief" and even if any does revert back to disbelief, then "they are not "*they/them who believed!*" So, although they are in *more need* to *fortify* their "fresh" belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is *too short to non-existent*, or even under the worst of circumstances, if any should revert to disbelief, then they are *not* the addressees of the "they/them who believed!" So, in summary: The "they/them who believed" are "*recent*" believers, thus, the "belief" is not yet firmly established in their hearts and mind as in the case of 'the believers!" So, contrary to common sense, the "they/them who believed" are *not* likely to "*change*" their mind and revert back to "disbelief" but even if they should be subject to such a change and it does occur then they are not the addressees of "they/them who believed!'
Telka	**تلك**	The word "*telka*" = "تلك" is a *demonstrative noun*, made up of *three* components (1) "تى," as a *demonstrative noun*, for the *feminine*, *singular*, (2) "ل، لام البعد" for the *afar distance*, and (3) the "ك، كاف المُخا طَب"= "*it*," for *addressee*. And *most importantly* its usage is *intended for the inanimate objects* or "جمع التكسير"= "*broken plural!*" The word "*telka*"="تلك " means: *she-afar-that-it*, or *plural feminine those*, or a

		singular of a plurality, such as *Ummah*= community, *it*[w]! So, for this "تلك" there is *no* English equivalent *per se*! Thus, we have to *transliterate* and *parenthetically explain*, as stated above! See **كتب النحو و الصرف**! So *telka* (*she-afar-that-it*, *those*[w]).
To versus "with" versus "by"		There are *significant* differences between "*to* their devil," "*with* their devils," and "*by* their devils." In Arabic they say: "I was alone *to* the king," the speaker is *lesser in rank* with respect to the king. "I was *with* the king," the speaker is of *equal status* to the king. "I was alone by the king," the speaker is *superior* to the king; the speaker is an *Emperor* with respect to one of his kings! In essence: "*to*" indicates *subordination* to the devils; "*with*" indicates *equality* with the devil; "*by*" indicates *superiority* over the devils.
toaddo	**تؤدّوا**	The word "*toaddo*"= It is to be noted that the word "أداء" means *personal* payment, i.e. the payer must pay the payment to the payee *in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "وفى" *paid the full obligations in any way*!
Touch me	**يمسسني**	The word "**يمسسني**" from "**مسّ**" which *literally* means "*touched*;" However, "يمسسني" is the present tense for "**المساس**," *metonymically* (i.e. figuratively speaking) meaning the *lawful* "*sexual intercourse*" between wedded spouses.
Ummah	**أمة**	The Arabic word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*! In The Qur'an, *Ebraheem* (*Abraham*) is described as "*Ummah*;" (11) a generation; (12) people; (13) community; (14) main section of the road.
Umrah		The Arabic word "*I'atamara*" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) ceremonies.
Undhurna	**انظرنا**	The word *undhorna* (*pay attention to us, give us respite*), "*undhurna*" is made up of two words: "*nadhara*" and "*na*." The word "*nadhara*" has many meanings, among them: *looked at* and *was considerate towards* some one with in the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The "*na*" is the pronoun of the speakers in the subjective collective sense of "us." Thus, "*undhuran*," here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) "listen and pay attention to us;" (2) (the addressors are pleading the addressee as if saying) "give us respite (i.e. the speakers)."
Village	**قرية**	For the word "**قرية**" *commonly* speaking and Arabic dictionaries refer to the word "**قرية**"= "*village*!" However, "in the Qur'an it means a developed *urban* community, a metropolis. At times the word "**قرية**"= "village" is used *figuratively* to denote *its people*!
Wa'seon	**واسِعٌ**	The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful *attributive* names, meaning "Furnisher of provision and mercy to everything!"
waffa	**وفى**	"وفّى، من الوفاء و هو التمام" Means paid the full obligations in any way.
wahana	**وهن**	The word "**تَهِنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً**" **و الوهن هو الضعف و عدم القدرة على بذل الجهد.**

		و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله! و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي . Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهِنُوا" in one word per se! Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.
Wakeel	وكيل	There is no *proper* conventionally *acceptable* English word for "وكيل," meaning: (1) Allah, when preceded by the article "*The*," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative*, *who really practices Law*, and *generally stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. Thus, perhaps "custodian," is the best to really depict what the real sense of a "*Wakeel*" is or should be!
wasilah	وصيلة	The "*wasilah*"= "وصيلة" means the *she-sheep who gave seven or ten consecutive births*. When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister! Also, the women do not drink its milk! And they let her loose!
Wayl		Is an Arabic word that has two *distinct* meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its *intense* heat.
Wretched	بئس	Past tense meaning wretched.
Yadhunnoon	يظنّون	Is an Arabic word made up of two parts, *yadhun*=verb and *noon*=pronoun for the plural they or them. The verb *yadhunn* is the present tense of *dhanna*. The noun is *dhann*. Thus, *dhann* has *many* meanings, including *contradictory* ones! Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) *is absolutely certain*! Thus, in this *Ayah*, it is used in the 8th sense listed. Some *dhann* is *highly disgraced* in The Noble Qur'an: "O ye who believed shun some *dhann* (suspicion), verily some *dhann* is sin." (S 49:12).
yaghulla		The word "يَغلّ" the present tense of the word "غلّ"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn
Yaghullo, Ghalla	غلّ، يغلّ	The word "يَغلّ" the present tense of the word "غلّ"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.
yajhaloon	يجهلون	The Arabic word "يجهلون" is the *present tense* for the *past tense* of "جهل." The English language does *not* have a *verb* for "*ignorance*" (an *adjective*)! So, we resort to say: "*in a state of ignorance*," or "*you act as if you are ignorant fools*" instead!
Yakhtasso	يختصّ	The word (a) "*yakhtasso*"="يختصّ" is *different* from (b) "يخصّ," (a) is based on "اختصّ" and (b) is based on "خصّ ."Both (a) and (b) mean

		particularized, *not* chose or selected, as many tend to say! As a general rule in the Arabic language: the more *letters* in the basic construction of a word the *more meaning that imparts to it*." The Noble Qur'an *has* the (a) construction and does *not* have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) "*yakhtasso*"="**يختصّ**" *per se*; and the best that could be achieved is the (b) construction. Hence, we have a need for *transliterating* (a), above.
yalmezona	يلمز	*He who: privately slander*, or *find fault with (with others) in subtle ways, or blink the eye to malign others!*
yarshodoon	**يرشدون**	The word "**رشد**" means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition* of *good and bad, right and wrong*, (3) *constant adherence* to what is right, (4) *cognizance* of the consequences of any given situation and *avoidance* of the undesirable results! Thus, "**رُشْد**" in summary: *discernment at maturity and strict adherence to what is right*.
yasdefoon	**يصدفون**	They shunt their selves, as shunt is a *transitive* verb.
Yataqoon		They, *in the future tense, plural, masculine*, see above.
yestajeebo	يستجيب	[The Arabic word "*yastajeebo*"="**يستجيب**" means *positively respond*, i.e. *not only respond but actualized* what is requested or complied with what was requested!
youdhaheroona	**يظاهرون**	The word "*youdhaheroona*"="**يظاهرون**" has *several* meanings! However, in *this* context it is associated with "**الظِهَار**," which was the *pre-Islamic* Arab way of *divorcing* their wives, by a person saying to his wife: "*you are upon me like my mother's back*!" That is because the "*back*" is considered as the place of "*riding*!" When a man is having *sexual relation with his wife*, it is as if he is "*riding* over her!" Thus, the "*back*" is a lofty *metonymy* (*indirect declaration of intent*) with respect to "*having sexual intercourse*!" Hence, once a person expresses "**الظِهَار**" to his wife, then that means it is a *full divorce*! When *Islam was established* "**الظِهَار**" was *prohibited*! See **اللسان**!
youmetokum	**يميتكم**	The word "يميتكم" is made up of *two* parts, the *present tense* (a) "يميت" and (b) the pronoun "كم." Part (a) is based on the *transitive* verb "*amata*" "أمات," i.e. *requiring a direct object*. The closest English for "أمات" is "*deaden*." And "*deaden*" comes in (1) *transitive* sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. *not* what we needed for our purpose! And (2) "*deaden*" in the *intransitive* sense means: *to become dead* or to lose vigor, brilliance, or *liveliness*, so *one* sense (lose liveliness) what is exactly *needed* for our purpose, *but it is in the transitive sense* Therefore, the only way, it seems, is to *transliterate* "يميتكم" is to say: *causes natural death*, or make you die, i.e. Allah does. Other expressions, such as: "*kill you*," or "*deal you death*," etc. *all* these are *not* good enough for this purpose of "**يميت**!"
Yougeemona:	**يقيمُونَ**	The word "**أقامَ**" in "**يقيمُونَ**" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other! But first what is the meaning of : "**أقامَ**?" "**أقامَ**" *linguistically* means: " **أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا**" So, "يقيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

Youqenoon	يقنون	This word is made up of two parts: (1) "*Youqen*" and (2) the pronoun "*noon*." "*Youqen*" is singular, masculine present tense, for having absolute certainty. The pronoun "*noon*" is for they.
youthkeeno	يثخن و أثخن	The word "**يثخن**" the present tense of "**ثخن**" which means became thick, heavy, dense, or firm. And the word "**أثخن**" *linguistically* means *prevailed* and *subdued*. And "**أثخن**" also means *exaggerated in wounding the enemy*. And "**أثخنه**" means *weakened him*. And "**أثخن في الأرض**" means *got a hold of it, prevailed and became the master over its territory*! And in *Hadeeth Aaeysha*: "**لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها.**" means *I exaggerated in my response to her until I confounded her*! Thus, literally means *got a hold of it, prevailed and became the master over its territory*! *At-Tabary*, a noted *Emam* in the *Tafseer* of The Qur'an say for "**أثخن**" means *prevail or gain mastery*. Thus, this *Ayah* does *not* say "**يثخن في القتل**," but *says* "**يثخن في الأرض**." That is *got a hold of it, prevailed and became the master over its territory* Therefore, and Allah knows best "**يثخن في الأرض**." Must be taken for its linguistic implication and not necessarily to mean "**يثخن في القتل**." However, *many of the books* of *Tafseer* say that "**يثخن**" means exaggerate in the *killing* of the polytheists! Thus, "**أثخن**" could mean *take hold of, prevail and continue to have mastery over the territory*.
youzakkey	يُزَكّي	The word "**زكى**" in "**يزكيهم**" means *had all the impurities removed from* (*exculpated*) him *as well as* swelled! See **الراغب**!
Zakah	زكاة	The definition of *az-Zakah* is: definitively *blessed augmentation* prescribed as a *specific percentage* of *particular* personal wealth of a *specific* time frame! The *az-Zakah* is to "*cleanse*" the wealth it is *paid on its behalf*! Thus, once such "wealth" is "*cleansed*" by giving out the *az-Zakah* then *az-Zakah* will blessedly augment="swell" such wealth! As the *az-Zakah* is "*Allah's possession*"= "**مال الله**!" In this respect Allah says: "And you give them from Allah's wealth which He gave you!" (S 24:33)! Whereas the charity is from the *personal* wealth= "**أموالكم**!" There are many *Ayat* in this respect, among them, Allah says: "Verily you will be assuredly essayed in your riches and your selves!" (S 3: 186)! Thus, the word, "*swell*" is in the sense of *to cause to increase in volume, size, number, degree, or intensity*! Obviously the *rather small* "*Zakah*" *portion* of any possession *belongs to Allah* and *not* the possessor of that possession *entrusted* with such a portion! So, the possessor *must expend* that small "*Zakah*" portion as soon as possible in the ways of the "*Zakah*" as *prescribed* in The Qur'an, (S 2:177), as not do that will *inevitably impart disastrous consequences on the possessions* themselves! But such expenditure will *bless* the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must! For example with respect to monetary wealth, only *2.5%* of such wealth which remained with the possessor for one *whole year as surplus to all his needs*! Thus, when this 2.5% is properly expended as they should be, such expenditure will not only "purge" the entire possession, but will simultaneously *swell* (augment, raise) the *lot or status* of the possessor!
Zar-a',"	زرع	(a) *rooted* in the word "*zara-a'*," Past tense; (b) "*yez-ra-a'o*" the future tense (for him); © "*ta-zra-a'oon*," future tense (for you make) the "*zar-a*" (d) "*taz-zare-a'onaho*" future tense (for you make it) "*zar-a'*." (e) "*az-zare-a'oon*," nouns, (for makers of the) "*zar-a'*." Therefore "zar'a"" means: *green standing crop*, *just before harvesting*, or the *vegetation after sprouting*.

An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: "The Textual Translation of The Qur'an The Supreme"! As to the *critiquing*, the result is *absolute zero*! As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking! And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions, many innovations* and *technical refinements*! I do not claim that this product is perfect by any stretch of imagination! But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, Revision 4.6.1 with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing!

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,
Abdulaziz Fahad AlMubarak
Al-Khobar, Saudi Arabia
31/01/2008
Monday 27/07/2009

بسم الله الرحمن الرحيم

الترجمة النّصيّة والدقيقة للقرآن المجيد

(إنّ هذه الترجمة تحافظ على نصوص القرآن وصيغه السرمدية الصحة وتحاكيها بأمانة ودقة، وتوافق وحيطة)!

1. هذه ترجمة **جديدة** للقرآن المجيد إلى اللغة الإنكليزية؛ وهي قطعاً **تاريخية**، و**فريدة** من نوعها، إذ لم يسبق لها مثيل! وهي **تختلف** عن سواها **جملة وتفصيلاً**، لأنّها اسست على **مبادىء جديدة وأصيلة**!

2. **لغة** الترجمة: (أ) تفسير لكلام؛ (ب) **نقل دقيق وأمين لكلام من لغة إلى أخرى**؛ (ج) تدوين لسيرة ذاتية! فالترجمة كالصلاة! **"الصلاة"** لغة تعني الدعاء، أو مكان الصلاة (لهدّمت صلوات، أي أماكن العبادة = الكنائس)، بينما **شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها ثم الخروج منها بـ "السلام عليكم ورحمة الله"! في العصر الحديث** الترجمة **ينبغي بل لابد أن تنصرف لـ 2 ب**، كما **تنصرف الصلاة** غالباً للمعنى **الشرعي**!

3. القرآن بنصوصه وصيغه تبيان لكل شيء وصفته! علم ذلك من علمه وجهله من جهله! "ونزّلنا عليك الكتاب تبياناً لكل شيء" (النحل 89)! فالإيمان بالقرآن والتمسك به يهد يان إلى اكتشاف ما في الوجود و سرائرة، بل وقيادته! والقرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفسا د بجميع أوجهه، لأنه محفوظ بمنزله؛ "و إنّا له لحافظون" (الحجر:9)! وهذا الحفظ يجري على السنة النبوية المبيِّنة للقرآن! حيث جاء في القرآن المجيد في مواضع عديدة أنه صلى الله عليه وسلم هو: "النذير المبين"! مثلا: "وقل إنّي أنا النذير المبين" (الحجر: 89). وكذلك يقول الحق، سبحانه وتعالى: "وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر:7)! لذلك لا بد من ترجمه القرآن المجيد والسنة المطهرة ترجمة نصية ودقيقة، لحفظ مدلولاتهما النّصِّيّة والضمنيّة! وبناء على ما ذكر أعلاه، أسست هذه الترجمة، خلاف سواها، حيث حافظت على النّص الكريم وصيغة! نعم النّص الذي فيه البلاغة و البيان والكناية والمجاز والحمّال للمعاني المتعددة والمرامي الظاهرة والخفية على مر العصور وتطور العلوم! وتحاكيه بأمانة ودقة! ففيها لن تجد كلمة لم ترد في القرآن الكريم! وهي لم تحذف كلمة وردت في القرآن المجيد! و كذلك فإنّك لن تجد فيها أي تحوير (تغيير) لمفردة أو جملة من القرآن المجيد! أمّا ترجمة القرآن **بالمعنى** فتلك تفقده كنزه الأكبر و معجزاته الدّائمة والعظمى، و**تخل** بنصوصه وصيغه السرمدية الصحة و**الحمّالة** للمعاني العديدة،تصريحاً وتلميحاً كما أسلقنا! فالترجمة بالمعنى ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً!

4. لقد آن أوان هكذا ترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولقد تمت و الحمد لله وعليه التكلان، للنشر و الإنتشار، إن شاء الله، أولاً من بلد مهبط الوحي والقرآن، انظر الفقرة 11 فيما يلي!

5. بدأت فكرة وضع هذه الترجمة **النّصيّة والدقيقة** للقرآن المجيد فور اكتشافي، الذي أذهلني حينئذ، ومفاده: أنه لا توجد ترجمة **نصية ودقيقة** للقرآن المجيد، في أيّ لغة، خصوصاً في ضوء الحديث الصحيح:

"نضّر الله امرءا سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه"

إن هذا الحديث لعين الصواب، وعليه فكلام الله من باب **أولى**! من هذا المنطلق استعنت بالله وبدأت! في هذا الصدد جدير بنا أن نتذكّر حديث **النوم** الذي علّمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيِّك الذي أرسلت"؛ ولمّا أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصححه المصطفى صلى الله عليه وسلم، بأن قال للصحابي: "...ونبيِّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن **النّص والصيغة لهما أهمية كبرى** بالنسبة **للحديث، وهما للقرآن أهم وأكبر**! فلابد أن نرعوي!

6. إذن هذه الترجمة خلاف "الترجمات" الأخر (الإنكليزية)، والتي تكاد لا تجد جملة واحدة في أيٍّ منها، **تطابق** النّص الكريم! تلكم "الترجمات" **أهملت النّص وصيغته**، وحتماً لازم ذلك حذف كلمة أو كلمات من النص الكريم وأضافة كلمة أو كلمات بما **لم يرد** في النص المجيد، و تحوير لكلمة أو لكلمات بما **لا يتلائم** مع النص المبين، بل أبعد من ذلك كله أتت **بنقيض** ما يقوله القرآن! مثلا عندما استبدلت (كلها جميعاً) كلمة **"نعم"** في محل كلمة

"**بلى**"، أينما وجدت كلمة "**بلى**" عشرات المرات في القرآن! فمثلا الآية 172 من الأعراف: "ألست بربكم، قالوا بلى"! تلكم الترجمات تقول "ألست بربكم، قالوا نعم"؛ (نستغفر الله عن ذلك الكفر غير المقصود)! نعم، طبعاً هذا بغير عمد من القائمين على تلكم "الترجمات"؛ حيث أنه لا توجد كلمة في الإنكليزية تقابل "بلى"! و يؤسفني أن أقول: وجهلاً بالمعنى الدقيق لكلمة "بلى" و غيرها الكثير، الكثير، فعليه كان الإستبدال الفظيع لـ "بلى" بـ "نعم"! أقول جهلاً إذ لا يمكن أن يُتَصوّر أن يتعمد الخطأ أو يغفل عن الدّقة من يتشرف بترجمة القرآن، مثلاً أن يقول: "كتاب لا شك فيه" بدلا من "كتاب لا ريب فيه" أو أن يترجم: "وأنتم ألأعلون" بـ "ينبغي أن تكسبوا السيادة عليهم"، أو "وجعلنا بينهما زرعاً" بـ "وضعنا بينهم حقول ذرة"! أو ترجمة "**آية**" بـ "**verse**"! إنّ كلمة "**آية**" تعني: **جملة من القرآن**، أو **معجزة**، أو **شيء مبهر لا يكاد له نظير**، أو **برهان**، أو **علامة**! و كلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطر أمنه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن "**الآية**" لا تمت لـ "الكتاب المقدس" بشيء لا من قريب و لا من بعيد! وكذلك "الآية" ليست بشعر و لا بشطر منه! فكيف به ينجرف مع التيّار و يعبّر بكلمة "verse" قاصداً "**آية**"! وبذلك يترك تلكم المعاني الجميلة السّامية و المرامي العليّة و الموحية لكلمة "**آية**"؟ ذلك لأن جُلّ أصحاب تلكم "الترجمات" ليسوا من ذوي اللسان العربي و نهجوا نهجاً **خاطئاً** عمّته نقائص قاتلة! و القليل، القليل منهم من ذوي اللسان العربي لم يوفق لأحسن من سواه حيث ضاهوا (قلّدوا) من سبقهم! إنّ ذلك حقا لمشين للمسلم وخصوصاً بالنسبة **للعربي** المسلم أخشى أن يكون لإثم مبين! و النجاة في: "ربّنا لا تؤاخذنا إن نسينا أو أخطأنا"!

7. من جهة أخرى نقول: مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خيرات الدنيا و الآخرة، **للإنسانية جمعاء**! ومخجل للمسلم أنه يعلم عن هذا الكنز و**قد توانى** في إظهاره ومشاركة غير المسلمين بما فيه من الكنوز و الخيرات! و معيب كل العيب، إن لم يكن الإثم كل الإثم، **للعربي المسلم** الذي يقرأ في هذا الكتاب العظيم، خطاباً له و أمثاله: "لقد أنزلنا اليكم كتاباً فيه ذكركم، أفلا تعقلون" (10:الأنبياء)! أي فيه **عزّكم**، و**شرفكم**، **ومقامكم** بين الأمم، أفلا تعقلون؟ كيف بكم أيها العرب المسلمون لا **تبادرون** و**تهبّون** نشاطاً في نشره و إفهام غيركم بكنوز وخيرات هذا الكتاب العجيب، **بلغاتهم** و بما هم يعقلون و يثمّنون؟

8. ويقول عزّ من قال، بالتأكيد و**الوعد** و**الوعيد**: "وإنّه لذكرٌ لك ولِقومك، وسوف تسئلون" (الزخرف: 44). يا له من **وعيد**: و سوف تسألون، و سوف تسألون، و سوف تسألون! هذا وعد و وعيد من الحق سبحانه وتعالى لهؤلاء **المخاطبين**! نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قيلا! وكذلك هو وعيد ينبغي أن يصكّ ناصية كل مخاطب ويهز فرائصه، ذلك لأنّ مخاطبه ومسائله هو خالقه! كيف به **لم يهبّ مسا رعاً** لجعل القرآن **نصاً** و**صيغة و دون دَنِيّة**[1] وبمنتهى **الدّقة و الأمانة** بين يدي مختلف الشعوب **وبلغاتهم**؟ و بما أنّ اللغة الإنكلنزية هي اكثر اللغات تداولاً بين النّاس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين ان **بادروا** بتلك **الترجمة** للقرآن المجيد **منذ أمد طويل**! ولكنهم لم يفعلوا حتى الآن! الآن فقط اصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 4 أعلاه و الفقرة 11 فيما يلي!

9. بما أنّ تلكم "الترجمات" **لم تتقيد بنّصوص القرآن ولا بصيغه**، إذاً هي ليست **بالترجمات المنشودة**، بل هي **أقرب** ما تكون إلى **التفاسير الميسورة**، و**لا أقولا الميسّرة**، **لأنّها فقط هي الموجودة** في الساحة، والتي **تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة**! لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا ما وسعهم إجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى! وعلينا الدعاء لهم! لكن **لا بد** من **تصويب العمل لأقدس و أعظم وأصح كتاب على وجه الأرض إطلاقاً**! وكما ذكرنا آنفاً، أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة من كلمتين فأكثر **تطابق** ترجمتها النص القرآني المجيد، من حيث: صيغة **النّص**، **الفعل** (المبني للمجهول\المعلوم\المتعدي\اللازم)، **الأسم**، **الحرف**، **الصفة**، بل وحتى **المعنى**، حيث تجد **نقيض** ما يقول القرآن، كما سأبين بعد قليل إن شاء الله، وقس على ذلك الكثير الكثير!

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[1] **أي الخصلة المذمومة**، من كلمة قالها الفاروق عمر بن الخطّاب: "**علام نعطي الدّنيّة في ديننا**"، حديث الحديبية. **راجع لسان العرب**

10. أمّا هذه الترجمة **الدقيقة**، إن شاء الله،**من حيث الإلتزام بالنّص والصيغة** للقرآن المجيد، فهي جديدة، بنيت على مبادىء علميّة، صحيحة، دقيقة وأصيلة، فجاءت بدورها صحيحة ودقيقة، فالحمد لله على ذلك! والقول فيها:

أ) إنطلاقاً من مبدأ أن نصوص وصيغ القرآن الكريم كاملة ومتكاملة، ليس فيها زيادة ولا نقص ولا مترادف في مفرداتها! وكذلك أنّ صيغة الكلمة في القرآن المجيد **مقصودة بعينها**: فالأسم والصفة و الفعل- المبني للمعلوم و المبني للمجهول، وكذلك الأحرف والضمائر كلّها **محكمة البنيان**، فهو كـ "البنيان المرصوص"، يؤدّي معانيه الصريحة والضمنية بمنتهى الدقة والبيان، وذلك لحكمة سامية ولفطنة صائبة مستوخاة من ذوي الألباب! فلا ينبغي **حذف** ولا **زيادة** ولا **تحوير** لأي جزئية منه! ذلك أن كل حرف أو حركة أو كلمة أو جملة فيه هي بمنتهى الدقة وفصل الخطاب!

11. وعليه فترجمة القرآن المجيد:

لا بد وأن تلتزم بما جاء في (10-أ) أعلاه، أي متقيِّدة بنصوصه وصيغه لعظيم صريحه القويم ولجميل مضامينه الراميه! وكذلك أمانة للنقل وتوافقاً للمراد! ولتحقيق تلكم الأهداف، هناك أربعة مبادىء رئيسة وفروع ثلاثة لها، هي بمثابة نتائج طبيعية ومنطقية لتلكم المبادىء، أيضاً لا بد من التقيد بتلكم الفروع لترجمة القرآن المجيد أو الحديث الصحيح\الحسن! فالمبادىء الأربعة هي:

أ- **مبدأ "إنا جعلناه قرآنا عربيا"**- (الزخرف:3). أي أنّ كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

ب- **مبدأ "وهذا لسان عربي"**- (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع كلمة عربية أخرى والمعنى ليس هذه الكلمة ولا تلك! فمثلا: "إبن السبيل"! فإبن السبيل ليس بإبن وليس بالسبيل! "إبن السبيل" هو: **المسافر**! ومثلا آخر: "يأكل لحم أخيه ميتاً" يعني: **يغتابه**! فليس هناك أكل ولا لحم أخ ميت، بالمعنى الحرفي للكلمة، بل **لتشنيع الغيبة**! وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات.

ج- **مبدأ "وكذلك أنزلناه حكما عربيا"**- (الرعد:37).[2] **"حكماً عربياً"** أي أنّ نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب! فمثلاً: "وما خلقت الجنّ والإنس إلاّ ليعبدون"، "تلك الرسل"، "لعل الساعة قريب"! فبالنسبة لـ "يعبدون"، أين ضمير المتحدُّث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون **الوقاية أو العماد**، **حيث لا يُستَغنى عنها**، ووجودها يعني **حذف** الـ "ي" كضمير للمتكلّم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، و كلمة "الرسل" مذكّر، فكيف بكلمة "تلك" يشار بها إلى المذكّر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع **تكسير**، فيشار للرسل بـ "تلك"!

أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: **البعث** أو **وقت** الساعة أو **وقوع** الساعة! و كل من **البعث** و**الوقت** و**الوقوع** مذكّر! ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن و ما شاكله، كـ "الدّر المصون" لـ الحلبي!

د- **مبدأ المعنى الشرعي** للكلمة، هذا هو **المرتكز الرئيس**، إذ **عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين**، من **منبعيها العليين، القرآن المجيد** و**السنّة المطهّرة**! **ذلك لأنّ** المصطفى صلى الله عليه وسلم، قال: **"أوتيت القرآن ومثله معه"** (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو **الصادق الأمين** حتى ما **قبل** النبوة، و**بعدها**، فالحق سبحانه وتعالى يقول بأنّه: **"لا ينطق عن الهوى إن هو إلاّ وحي يوحى"** (النجم: 3-4)! فمثلا: **الصلاة** لغة تعني **الدعاء** أو **مكان** الصلاة، أما **شرعاً** فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"!

ومثلاً آخراً، الحديث الشريف: **"انصر أخاك ظالماً أو مظلوماً"**! من الواضح جداً **نصرة الأخ مظلوماً**، أما **كيف بنصرته ظالماً** فغير واضح من الوهلة الأولى! غير أنّ الأمر يتضح **جلياً** عند العلم أن الحديث الشريف قد **قعّد لمفاهيم جديدة وكرّس** لمبادىء **إسلامية قويمة**! فمن **المفاهيم الجديدة: أولاً**: أن **"الأخ"** هو **كل** من شهد أن لا إله إلا الله وأن محمداً رسول الله! و**ثانياً**: **تنصر "أخاك ظالماً"** أي أن **تمنعه من أن يظلم بداية**، كما أفصح بذلك المصطفى صلى الله عليه وسلم!

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[2] انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

يـا الله! سبحان من علّم الإنسان مـا لم يعلم! **هنـا** تتجلى **العنايـة الربّانيـة** في السمو بـ **المفـردات** و **العبـارات الشرعية** إلى **المراتب العلية** و الإضفاء عليها بتلك **المعاني الرائعة**، **المؤثرة** و **الجليـة!** يـا **لجلا ل** و **عظمـة** تلك المفاهيم **الجديـدة** وترسيخ **الحق** و **العدل** و **المسـاواة**، أسس لحيـاة و عيش كريمين، من **منبـع ربّـاني مجيد** أو **حديث شريف صحيح!** إنّ **الأساس لكل** مـا في القرآن هو **المعنـى الشرعي** أو لاً، حيث أنـه **الأسـاس** و **المرتكز الرئيس،لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبيانا، وفصلتها السنّة بلاغاً! وفي وجيز من القول: هي السِلم و التّسالم و العيش و التعايش، و العون و التعاون و الرحمة و التراحم و السّماحة و التّسامح، و الأخوة و التآخي، و العفو و الغفران و الفهم و التفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، و الصدق و الأمانة، و الوفاء بالعقود وبحقوق الوالدين و الأقربين، و "لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدها إلاّ قيود الأوامر و النواهي الربّانية من لدن العزيز الحكيم! كل ذلك على ضوء المنطق السليم و الرّويّة السّوية! و القول الفصل** أن **كل ما في القرآن هو الإسلام** و **تعاليمه**، **أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولا ضرار! والكلام عن عظمة القرآن لهدي العباد فعلا لعجب عجاب! فهو "تبيان لكل شيء"** (النحل:89)، و هو **"يهدي للتي هي أقوم"** (الإسراء:9)، و هو الذي **"لا تنقضي عجائبه إلى يوم الدين"**، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي **هدانا لهذا الدين** و **قرآنه** و **سنّته** وما كنا لنهتدي لو لا أن هدانا الله! هـ - أمّا **الفروع الثلاثة**،التي لا تنفك عن تلك المبادىء، حيث هي **نتائج طبيعية** و **منطقية** لها، فهي الآتي:

(هـ1) أكلنزة الكلمة! اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة و مشتقاتها على أساس منطقي، على خلاف اللغة الإنكليزية، التى في غالبها صمّاء، أي بلا جذور قابلة للتصريف و اشتقاق الفعل المناسب و الإسم المطلوب! ففي الإنكليزية من الصعب إيجاد إسم الفاعل و من الأصعب جداً إيجاد إسم المفعول! أمّا في العربية فيسهل إشتقاق إسم المفعول به و المفعول فيه و المفعول معه و المفعول لأجله و قس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف و ليس الإمر كذلك! فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لا بد من **أكلنزة** الكلمة، إي أن تكتَب الكلمة العربية بالأحرف الإنكليزية *معكوفة* و بين قوسين يشرح المقصود!

مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعلي"! تقول:

This (*is*) my *ba'al* (*master/owner/husband*)[3]

و كلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ الصيغة السّويّة للجملة بالإنكليزية لا تستقيم إلاّ بها! وعليه فكلمة "is" وضعت بين قوسين و بأحرف *معكوفة* لتبيا ن أنّ كلّ ما بين قوسين هو ليس من النص القرآني، ولكن اقتضته سلامة النّص في اللغة الإنكليزية فحسب!

(هـ2) تذكير و تأنيث الكلمة! في العربية كل كلمة إمّا مذكّر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكّر و لا مؤنث، إلاّ ما ندر بالنسبة لحفنة من الضمائر! **فلتذكير و تأنيث الكلمة** في الإنكلينزية كي تحاكي مقابلها في العربية لا بد من **ترميز** الكلمة الإنكليزية! مثلا: الشجرة=**tree**^{w}، و القلم= **pen**^{x}! فكل كلمة إنكليزية عليها رمز "w" تكون لتأنيث الكلمة المعنية، و تذكير الكلمة يتم برمز "x" عليها!

(هـ3) تحديد الضمائر! كما ذكرنا آنفاً في الإنكليزية الكلمة حيادية! مثلا كلمة: you، تصلح لأنت، وأنتم، وأنتِ، وأنتنّ! و الكلمة في القرآن، الضمير و غيره، محدد و بمنتهى الدّقة، أي لا يمكن اللبس فيه! فمن أجل ذلك رمّزت الضمائر لتحديد هويتها من أوّل نظرة! فمثلا: أنت=**you**^{s}، و أنتم=**you**^{f}، أنتِ=**you**^{y}، ضمير المخاطب المتّصل، كأن تقول مثلا: إنّك=**verily you**^{g}، أو الضمير المستتر، كما في: قل=**let-say [*you*^{s}]**! و هكذا دو اليك[4] لمجموعة أخرى من (20) كلمة من مختلف الكلمات المرمّزة كفت لأكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر سرعان ما يألفها، بل و يستحسنها القارىء، إن شاء الله، لجميل وظيفتها

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[3] و أحياناً كلمة *ba'al* تطلق على صنم كانت العرب تعبده في الجاهلية

[4] انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

التي تزيل الإلتباس وتحدد بوضوح ومن أول وهلة الأمر المعني! فالحمد لله على هذا الإبتكار الذي سوّى نقصاً في الإنكليزية، لتلائم النصوص القرآنية الكريمة!

13. بما أن نص القرآن ثابت وحمّال لمختلف المعاني مع تطور العلوم وتقدم العصور، فإن الإلتزام بالترجمة النّصية الدقيقة يضمن ثبوتية النّصوص وما حتما سيتبدى من مختلف المعاني مع تطور العلوم وتقدم العصور!

14. إذاً هذه الترجمة ستكون، بإذن الله بمثابة الردم المنيع لفجوة كبرى بلغت من طول الزّمن عتياً فيما يتعلّق بترجمة القرآن المجيد إلى أيّ لغة! وبإذنه تعالى ستكون هذه الترجمة نبراساً يقتدى به لترجمات أخر وبلغات أخرى!

15. يبلغ المسلمون أكثر من مليار و نصف المليار عدداً! وهم يتزايدون يومياً بالآلاف، والحمد لله، وأكثرهم لا يعلم عن العربية إلاّ ذكرها وأنّها لغة القرآن المجيد! ولكن أكثرهم عنده من الإلمام الكافي باللغة الإنكليزية ما يمكّنه من قراءة القرآن بالإنكليزية، و كل من يدخل الإسلام يود أوّل ما يود أن يقرأ القرآن و لو بالإنكليزية! وعليه تجده يبحث عن نسخة من القرآن بالإنكليزية! و من المؤسف جداً أنه يصطدم بالواقع المؤلم المتمثّل في الحقيقة المؤسفة أنه لا توجد ترجمة **نصية** و **دقيقة** للقرآن منتشرة حتى الآن! و لكن من الآن، بإذن الله، هذه الترجمة **النّصيّة** و **الدقيقة** للقرآن المجيد ستسد هذا النّقص المذهل والفجوة الكبرى! و سيتمكّن الكل من الإطّلاع على ما يقوله القرآن بآياته و سوره، كما هو وكما ينبغي! فالحمد لله رب العالمين وعليه التكلان والصلاة و التسليم على نبيه و آله و صحبه و جميع المسلمين، آمين.

ملاحظة (1)

1) **يقول البعض أنّه لا يمكن ترجمة القرآن! وهذا قول لا يستند على أيّ دليل من القرآن ولا من السنة ولا من قياس عليهما! والأصل في الإسلام الحلال ما لم يرد التحريم\المنع بالقرآن أوبالسنة أو بالقياس عليهما! زد على ذلك أنّ كلّ "حرام" داخل في باب المفصَّل، يقول عزّ من قال في كتابه الحكيم: "و قد فصّلَ لكم ما حرَّمَ عَلَيكم" (الأنعام:119). و بهذا الصدد لا تحريم ولا تفصيل، و عليه فهذا قول د حضت حجّته!**
2) **و أخيراً ينبغي أن نذكّر، إذ "إنّ الذكرى تنفع المؤمنين"، بأنّ أيَّ ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة! ذلك أنّ التعبد بقراءة القرآن لا بدّ و أن يكون بالعربية بل و بالنّص السماوي! كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلاّ بأ حرف العربية، و بالنّص الأصلي! الحقيقة أنّه لو "ترجم" القرآن الى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأيّ حال من الأحوال! القرآن و التعبد به و نيل الأجر بتلاوته لا بد أن يكون بنصه السماوي، كما نزل به الوحي على محمّد صلى الله عليه و على آله وسلم!**

المترجم و الفقير لرحمته سبحانه وتعالى:
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ملاحظة (2)

أيها الأخ\الأخت العزيز\العزيزة أرجو الذهاب إلى الموقع الإلكتروني: www.qur'antranslation.org وإلى أقصى اليمين ستجد الـ نداء إضغط عليه وتصفحه، وأيضاً ستجد سورة **الفاتحة** وسورة **البقرة** كعينتين من هذه الترجمة.

فإن أردت أن تبدي أي ملاحظة أوتعليق فتفضل بذلك على عنوان المترجم الإلكتروني أعلاه، ولك أجزل الشكر والإمتنان!

The Textual Translation of The Qur'an The Supreme!

(*Preserving* its text, by *utmost endeavor to faithfully and appropriately correspond* to its *verbatim*)

1. First of all, in translating The Qur'an to English, *all* translations heretofore, known as "Translation of the Meanings of the Qur'an", had *ubiquitously* followed *nonobservance* of the *verbatim* text of The Qur'an! Consequently, *all* such translations had *added*, *deleted*, or *altered* words and phrases with respect to the text of The Qur'an! Hence, such translations are *inadequate*, to say the least, and at times *unbefitting* to The Qur'an, even *worst* when giving the *opposite* meaning of what The Qur'an says!

   To cite an example: *all* had substituted the word "*yes*" for the word "*bala*" ("*bala*" =*certainly-not*), wherever "*bala*" happened to occur, in *dozens* of times in The Qur'an! That is because English does *not* have a word which *exactly* corresponds to "*bala*" *per se*! Obviously those translators are *unaware* of the *exact* meaning of "*bala*" (*like many, many other words too*)! Here is one *concrete* example, as Allah addresses Adam's progeny: "Am I not your Lord; said they[z]: *bala* (*certainly-not*)" (S7:172)! All those "Translations" say: "yes" for *bala*, giving the *opposite* meaning of what The Qur'an says!

   Consequently the *uninformed/objectionable-substitution* was made by *all* of them! So those "translations" are *fatally flawed,* resulting in an *unintended/at-times-vile-consequences* of the sacred Qur'an! Because most of those translators are *not* of Arabic extraction, and the few among them of Arabic extraction did *not* fare any better, as they *uncritically* followed their predecessors' *fatally flawed* method! I cite *unawareness* for such *objectionable-substitutions, additions and deletions/omissions* because I cannot imagine that anyone *honored* and *blessed* to translate The Qur'an to *intentionally* make such *ignoble* and at time *vile* mistakes! This is an *unintended adulteration* of the *most accurate and sacred document* on the face of the Earth, affecting billions of peoples (*Muslims* and *non-Muslims interested in Islam*)! All are keenly interested to find out what *exactly* The Qur'an says about any particular subject being addressed, and *not* the *personal understanding/-interpretation* of *anyone* particularly, except Prophet Mohammad (SAWS), as *his* understanding is *divinely set*, by the *explicit* and *multiple affirmations* of The Qur'an! For example The Qur'an *stresses* the following facts:

   "And not [*he*] pronounces *a'ne* (*by/according to*) the *hawa* (*tendentious liking*)". (S53:3).

   "*En* (*not*) it[x][1] (*is*) except a revelation[x] (*being*) revealed". (S53:4).

   "…and whatever the messenger *aa'takum* ([*he*] *accorded/gave you*[b]) so let-take it[x] you[z] and whatever [*he*] forbade you[b] *a'n* (*regarding*) it[x] so let-cease you[z] (*doing it*)…" (S59:7).

2. Second, translating *The Qur'an* is *unlike* other translations, in that there are *four* main *fundamentals* and *three* rational and natural *corollaries* of such fundamentals *which must be observed*, but had *not* been by *all* heretofore translations! See Sections 11-15 below!

3. Certainly *this* translation of The Qur'an to English is rightly and categorically *historic* and *unique*, as it is *unprecedented* ever! It is *different* than all others in *whole* and in *details*!

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[1] The word "it[x]" here refers to "هو," meaning The Qur'an or *whatever the* Prophet (SAWS) *says*!

4. This translation *preserves the text* of The Qur'an, by *utmost endeavor to faithfully* and *meticulously* adhere to its *verbatim* formulations! Clearly the progress of time and science bring forth *multiple newer* meanings to the *constant* text of The Qur'an! Since this translation *adheres* to the *verbatim* of The Qur'an, such *forthcoming/anticipated multiple newer* meanings are *certainly highly valued assets and so are well safeguarded*!

5. To digress for a while, let's consider the following scenario:
Assume a speaker gave a *pivotal* speech to a large gathering of people and a certain reporter reported that speech "by meanings"- i.e. "meanings" according to *his/her personal* interpretation/understanding. Other *attendees* of the speech or readers who read the speech *verbatim* all *took strong exceptions* to the reporter's ("by meanings") reporting of the speech. Also there were some "facts-checkers" who do *corroborate* the strong exceptions to the reporter's ("by meanings") reporting. Clearly from the aforementioned scenario the reporting of the speech "by meanings" is *unacceptable*, to say the least! This, by and large, is the case with respect to The Qur'an and the various currently in circulation "Translation of the Meanings of the Qur'an"!

In other words *none of such translations is acceptable* with respect to *faithful* conveyance of the *explicit/actual text* of The Qur'an, its *implications* and *connotations*, *embodying* the *right* and the *truth*, and *how to live life with all* Allah's *creatures*, *under* His *prescriptions* and *proscriptions*! So, how can we *accept* and *be complacent* to a *flawed* translation, *flawed* by *ignoring* the *verbatim* of The Qur'an?

6. Diction of The Qur'an is *complete and complements itself*, i.e. it *specifies* what it had *generalized* previously and vice versa! In other words, *ultimately* The Qur'an *explains itself* by i*tself*! It is *quantitatively complete*, *qualitatively perfect*, *and proportionally balanced*! It is *terse* and *precise*, *comprehensive* yet *connotative*, generic yet distinctive! Its display of *diverse-and-scientific-knowledge* in *all* fields of human endeavor is *absolutely amazing*, especially its *correspondence* and *congruence* to *all confirmed scientific findings over time* in *all* fields of human endeavors!

That is, as time progresses and scientific discoveries in *various* fields of study are *absolutely confirmed*, statements of The Qur'an *stand conspicuously shining*! As such *confirmations go hand in hand with what The Qur'an had already stated centuries earlier*! It is *miraculously merited*, because time and again the progress of science breaks *newer meanings* in its *constant* text not heretofore known in history in *all* fields of human knowledge! On *fair* evaluation, it is *absolutely amazing*! No book *could*, *would* or *ever will* claim the standing of The Qur'an! All books suffer from *human short-comings*! The Qur'an says in *absolute* terms:

"Not *ya'atey*[x] (*approaches/comes to*) it[x] the falsehood[x] from between its[x] both hands[w] and nor from its[x] behind…" (S41:42)! ("…its[x] both hands" means *in front of it*[x])!

The Qur'an unambiguously urges all to ponder and ruminate its contents, and if it were from other than Allah therein would be a lot of differences:

"Do then not they[z] ruminate The Qur'an[x]; and had [*it*[x]] been from *ende* (*springing of*) other than Allah surely

they[z] (*would have*) found in it[x] difference multitudinous." (S4:82)

The Qur'an is *assuredly safeguarded*, because Allah is its "keeper-up":

"Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*[x] (*Qur'an*[x]) and verily We (*are*) for it[x] assuredly keepers-up[2]" (S9:15)! (See footnote 2 below)!

The Qur'an is *totally devoid of any mistake/shortcoming whatsoever*! That is why its *everlasting challenges* to all *scholars* and *specialists in all fields of human endeavor continues* and shall go on *indefinitely*! It is *truly divine*, as it is Allah's word! Its rhyme and harmony are *exquisite*! Its elegance and eloquence are beyond description for anyone well versed in Arabic!

Recitation of The Qur'an is gracefully exquisite to the ears, imparting exhortations in the *finest* of manners and greatest *superiority* in *commanding* rational directives! All around it is *unique*, *unmatchable and incomparable* to all books of all times! Obviously human knowledge and mind are *time-oriented*, *experiential*, and thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect, complete and absolute foreknowledge* of Allah Who revealed such a text! No written text *defied corruption* over the millennia as The Qur'an did and continues to do! Therefore any human tampering intended or not, with respect to the diction of The Qur'an, would *immediately be found*, *stigmatized as illogical and incorrect*, *besides being considered sinful* and *corrupt*! The text of The Qur'an is *eternal* and *not* subject to any change!

7. So for a book as above described, is it not most *regrettable* that non-Arabic peoples until now had been *deprived* of its *exact* contents, embodying the *greatest treasure* there ever was? Yes, the greatest treasure there ever was, as *The Qur'an is verifiably the basis for all cases*! The Qur'an is *preserved* in its *pristine* form! The Qur'an explicitly says:

"And *nazzalna* (*We iteratively descended*) on you[g] The Book, exposition/elucidation for everything"! (S16:89). Obviously here "The Book" means The Qur'an!

So it is *a unique treasure*, which encompasses the *grace and goodness* for *this world* and the *Hereafter* and *how to achieve both* by the human-race! Also it's an *exposition* for *everything* in the universe! All that remains *heretofore* not *fully and properly translated for all*! The Qur'an *implicitly* if not *explicitly* charges all Muslims, and *explicitly particularizes Arab-Muslims* to *impart* its *impetuses* to non-Muslims! And *Arab-Muslims* shall be *questioned* regarding such a *solemn* task! The Qur'an addressing *all* through Mohammad (SAWS), says:

"And not We sent you[g] except *ka'fatan** (*sufficient and necessary-universal-ever-altogether-gatherer*) for the mankind". (S34:28).

In another *Ayah* The Qur'an, addressing the *Arabs* through Mohammad (SAWS), says:

"And verily it[x] (*is*) surely a *thekron*[x] (*repute/message/Qur'an*)[x] for you[g]

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[2] The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even "safeguarded"! *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*"! (*Emphasis is added*)!

and for your[n] people; and will (*be*) questioned you[z3]". (S43:44)

8. The Qur'an in *unambiguous* terms commandingly *declares* and/or *forewarns* that:

"Verily the religion *enda* (*by: Rule/Munificence*) (*of*) Allah (*is*) [the] Islam" (S3:19)!

And The Qur'an further clarifies with *definitive specificity* that:

"And whoever *yabtaghey* ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from him, and he (*is*) in the Hereafter[w] of the losers"! (S3:85).

Last but not least Allah in The Qur'an *emphatically urges* all believers as follows:

"…and let-not assuredly die you[z] except while you[f] (*are*) Muslims"! (S3:102).

Therefore, based on all the aforementioned, is it not most amazing that a book that is *obviously divine* (as it is *so scientifically provable*) elucidating the *clearest of purpose and mission* to all of mankind, until heretofore, not *precisely* (i.e. *verbatim*) and *correctly* translated into English? English *was for the last three centuries and the foreseeable future continues to be the global language of communication* for most people! But, thanks to Allah, such translation is now at hand, see Sections 16 and17 below! By Allah's leave such a translation, i.e. "The Textual Translation of The Qur'an The Supreme" will go a long way towards *fulfilling* the afore-mentioned *divinely-designated-responsibility*!

8. Arab-Muslims until now had *defaulted* vis-à-vis fulfilling/effecting/discharging their *divinely-designated-responsibility/duty* towards non-Muslims regarding *rendering* a *precise* translation of The Qur'an! So, this translation shall, Allah willing, fill the void, and bring about a *better* understanding of what *exactly* The Qur'an says regarding the various human missions/conducts in this world and how to achieve them and be *better* prepared for the hereafter! In other word, The Textual Translation of The Qur'an The Supreme, will reflect, Allah willing, how/what The Qur'an teaches as to the *best ways of cultivating* in this World for the *best rewards and harvest* in the Hereafter for all living creatures in this world!

9. Yes there are *countless meanings* of the contents of The Qur'an! But what one reads in *any* "Translation of the Meanings of the Qur'an" is *none* of those *countless meanings*! That is because all translators of such "translations" had *unintentionally adulterated* the diction of The Qur'an by their *unintended but actual* editorialization-i.e. *additions*, *deletions, omissions,* and *alterations* of the diction of The Qur'an! So much so that one would be hard pressed to find in *any* of such "translations" a sentence of *two-words* or more that *exactly* corresponds to the text of The Qur'an!

10. Most *outstanding* reason for such an *unintended adulteration* of the text of The Qur'an on the part of those translators of "Translation of the Meanings of The Qur'an" is that they employed a *fatally flawed* method in their translations! Muslim scholars *emphatically*

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*The word "كافة" = *ka'fatan* is the *intensive* form of جامع=كاف the ـة in كافة is for *intensity*, like it is in علامة! See اللسان.

[3] That is about The Qur'an and your (*that is The Prophet's and the Arabs'*) stand regarding the Qur'an.

ascertain that any statement of/by The Prophet(SAWS)must first be stated *verbatim*, as The Prophet himself had *obligated everyone* to do just that for conveying his *hadeeths* (*Prophet's statements/actions/any statement approved by The Prophet*)! So, if that is *necessary* with respect to the *hadeeth*, then the diction of The Qur'an *should be/is more deserving*, as it is the *direct* word of Allah! Hence, how could such a fact could escape anyone! The fact of the matter is that it did escape all those translators!

11. To do *minimum justice* to the solemn task of translating The Qur'an, *four fundamentals* and *three* rational and natural *corollaries* of those fundamentals *must be observed*!

First fundamental is: The Qur'an is *made Arabic*!

"Verily We made it[x] Qur'an Arabic..." (S43:3)

(The superscript "x" on it[x] says that this it[x] refers to a *masculine entity*, here *The Qur'an*).

That means *every* word in The Qur'an is Arabic! Words of The Qur'an are *extremely precise*, finer than a razor's edge! There are *no synonyms* in The Qur'an; i.e. *every* word-/phrase in The Qur'an is used for *itself*, portraying a *specific* image and conveying a *particular* message! Unlike English, in Arabic *all words* and especially *particles of preposition* are *case-sensitive*, i.e. they are *highly designative*; so *each* particle *designates a specific meaning*, *not renderable by any other*! To illustrate let us take the *Arabic* usage of: *to*, *by*, and *with*!

I had a meeting *with* the king. I had a meeting *by* the king. I had a meeting *to* the king.
Meeting *with*=you and the king are of *equal ranks*. None has power over the other.
Meeting *by*=you are *higher ranking* than the king, *you have power over him*, e.g.: *you are emperor*.
Meeting *to*=you are *lower ranking* than the king, *he has power over you*, e.g.: *you are his subject*.

So translating the text of The Qur'an to English all *must* ensure to make *English* comply to the *Arabic expression/idioms* of The Qur'an, with *adequate local explanations* as needed! So, you can see from the above illustrations that it is *vitally significant* as to the choice of *which prepositional particle* to use *vis-à-vis* the usage of The Qur'an, i.e. when The Qur'an uses one and as a translator you *cannot* just pick *any* prepositional particle word/phrase of *your* choice! In all "Translation of the Meanings of the Qur'an" "*with*" was used instead of "*to*" as in (S2: 14), where The Qur'an says: "to their Satans…" i.e. their Satans *teach* them! All had translated that as: "with their Satans…", thereby not only *missing* the *implication* but *adulterating* the *explication* of The Qur'an! Clearly you can see the *immense* but *unintended alteration/adulteration* of the text of The Qur'an and its messages, given such a text is *highly implicative besides being explicative and designative*!
Regarding *any word/phrase* in The Qur'an Arabic *dictionaries* are the *determinants*!

12. **Second fundamental** is: The Qur'an is rendered in *Arabic tongue expression*, i.e. in *idiomatic* Arabic! In this regard The Qur'an says:

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic…." (S16:103)

Arabic-tongue means *Arabic-idiomatic-expression*! That means: combining two or more Arabic words and the result is a meaning which is *none of all*! For example: "the path's son"= "the traveler"! There is no *path* there is no *son per se*! Another example: "[*He*]

eats his dead brother's flesh" = He slanders another person! There is no "*eating*," there is no "*flesh*," and there is no "*dead brother*", *per se*! Such lofty expression is to *abominate*, *execrate* and *detest* slander! (In Arabic the pronoun "*he*" is *implied*, that is why it is in *italics* and *bracketed*)! The Qur'an is rife with *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic-tongue expressions! So one has to be rather *familiar* with such expressions to *state them verbatim and explain their exact* meaning or meanings! There are numerous books dealing with such expressions and idiomatic renditions.

13. **Third fundamental** is: The Qur'an had been *descended by Arabic-rule*!

"We descended it[x] (*by*) Arabic-rule[4]". (S13:37)

By Arabic *rule*, means *following Arabic language rules* of *grammar and conjugation*, *morality* and *wisdom* of the Arabs, *as polished* and *improved* by *divine intervention*[5]! Because the diction of The Qur'an is *rather terse* and *very precise*, so *thorough familiarity* with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood*, *let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن, *desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence!

14. **Fourth fundamental** is: ***Sha'rey'ah* imperatives** that are the **religion's constants!** ***Sha'rey'ah* imperatives are religiously defined and are ubiquitously accepted,** in terms of what is: **lawful or unlawful, taboos or sacrosanctities**! This fundamental is the **most basic** and **pivotal** pillar; **most essential and cardinal corner-stone** in ***Sha'rey'ah* law, which is 100% Qur'an-based**! From The Qur'an spring **all** teachings of how to worship Allah according to **His Criteria of prescription** and **proscriptions**! Here is an example of ***Sha'rey'ah* imperative**:

Prayer! Linguistically speaking, **Prayer** means **invocation** or **place** for praying! But by ***Sha'rey'ah* definition, ubiquitously accepted**, **Prayer** is: (1) to have ***ghusol* (prescribed bathing)** or ***wodho'a* (simple prescribed cleansing)**, (2) entering into the praying by enunciating: "***Allaho Akbar***," (3) doing all the **prescribed** rituals and bodily gestures, and (4) exiting from it by enunciating: "***As-Salamo Alaykum wa Rahmato Alla'he***!" Or take this ***Hadeeth***[6]: "Let [***you*** [s]] Plump-for/stand-by your brother, [*he*] (*is*) wronger or wronged!" (In Arabic, **grammatically** speaking, "you" is **singular**, **masculine** and **implied**, so it is **bracketed** and **italicised**; also the word "is" is **not** part of the sentence, so it is in parenthesis! see Section 17C below for elaboration)!

16**A**. Clearly standing-by your brother when he is **wronged** is **obvious** and **advisable**! As such "standing-by" is **foiling** the wrong and **upholding** justice! But how does that square and logically **justly** suit when the brother is **the wronger**? Here is where the **supremacy** and **loftiness** of Islam conspicuously shine! As the **meaning**

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[4] See the ***Lexicon*** attached to this ***Translation*** for an elaborate exposition regarding this vital, denotative and connotative word, describing the diction of The Qur'an by Arabic rule! "**حكماً**"=rule is *adverbial* here approximated through prefixing with the word "*by*"!

[5] By having the Prophet (SAWS) as the model! Plus see the *Lexicon* attached to this translation for elaboration and explanation of this point.

[6] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*

of standing-by your brother is: to **stop** or **prevent him** from wronging **a priori**! O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See 16B below for elaboration)!

16**B**. ***Sha'rey'ah* laws** are **Qur'an-based** and originate: **new** horizons of **teachings** and **understandings**; **new** concepts, **new** approaches, **new** perspectives **all around** for **life** and **living** in the universe and its **entire** contents! So, common sense, customary, traditional, and logical **"givens" all** are **divinely uplifted, redefined, reformulated** and get **ubiquitous acceptance** by **all** believers in Islam! So all **taboos/sacrosanctities** are **divinely** based! So based on the afore-mentioned, **Islam** is the **core** message of The Qur'an, calling for: **truth** and **honesty**, **universal peace** and **justice, mercifulness** and **forgiveness** for **all** peoples, **cooperative brotherly existence/coexistence** with **everything** in the universe! **Lofty and upright manners**, **bounteousness** and **honoring** of the **guest**, **protection** of the **neighbor**, **fulfilling one's contracts, satisfy obligations towards parents and kin**, **no coercion in religion**, for **each is their own religion**! In such existence/coexistence, **personal freedom** is upheld **supremely**, subject **only** to **Allah's Criteria** of **prescription** and **proscriptions, all** for **worshipping Allah alone** and for the **common good of all**! The Qur'an is absolutely **amazing**, as it **aright-guides** to **"which is upright- straight"** (S17:9)! The Qur'an:**"is an exposition for everything"** (S16:89)! Clearly its **marvellousnesses are eternal**, as stated by some ancestors! **historically** and as **all** the **sciences progress** The Qur'an **proved** to be **factually correct**! It certainly is the **most amazing** book on the face of the globe (see Section 6 above)!

15. In addition to those *four-fundamentals*, there are *three* **corollaries** that follow from those *four fundamentals*! In order to exactly *convey* the highly exalted diction of The Qur'an, i.e. *conveying* it in its Arabic *sense* and *flavor*, some words must be: *transliterated, masculinized or feminized accordingly*, especially where it is *imperative* to do so!

15A. **First corollary**: is that of *transliteration*, that is when there is a word that does *not* have an English equivalent *per se*, then it must be *transliterated*, i.e. written in English alphabet and parenthetically explained! For example: the word "**بعل**"= "*ba'al*^{x}" = (*owner/lord/master/husband*)^{x}, or it could also mean "*worshipped idol*", depending on the context! Obviously no *single* English word would/could *convey* the *various meanings* of "*ba'al*^{x}" *per se*! Hence *transliteration* is a must! There are *numerous* examples in this respect *vis-à-vis* the diction of The Qur'an!

15B. **Second corollary**: is that of *feminizing* the *feminine* and *masculinizing* the *masculine*! Unlike English words that are *neutral*, save a handful of pronouns, *all* Arabic words are *gender-sensitive*, i.e. all are *masculine* or *feminine*! So for proper translation of The Qur'an, *many* words *must be masculinized or feminized* as needed! This is especially important with respect to *pronouns* as they *refer to their respective antecedents*. This is rendered by *superscription* of an "x" for *masculinizing* and a "w" for *feminizing* words. Example: tree^{w}, as "*tree*" in Arabic is *feminine*; or pen^{x}, as *pen* is *masculine* in Arabic!

15C. **Third corollary**: is *specifying* all *pronouns*! For example: The *addressee* pronoun "you" in English could stand for a *singular*, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforementioned is *different*! For example: "you" with a superscript ^{s}=you^{s} stands for the *singular*, *masculine*; *present*, *addressee*; whereas "you" with a superscript ^{f}=you^{f} stands for the *plural masculine, present, addressees*; and "you" with a superscript ^{g}=you^{g} stands for *masculine*, *singular, present, addressee*, *connected/explicit*; and "you" *bracketed and italicized* = [*you*^{s}] for *masculine*, *singular, present, addressee*, *implicit*(*hidden*); and you^{y} stands for the *singular*, *feminine*; *present*, *addressee*; you^{mn} for *plural*, *feminine*, *present*, *addressees*! See table of the *superscripts* (about 20 in all) for the entire translation of The Qur'an! Since all are *repetitive*, *particularizing* and *explanatory*, soon they become *familiars* and most helpful to the reader! Any page of this translation contains a number of such superscribed words.

Conclusion

16. All renditions of The Qur'an in the popularly known: "Translation of the Meanings of the Qur'an" the *exact* text of The Qur'an was *not observed*! So such renditions are *useless* for a *full and faithful* conveyance of the *actual/exact* diction of The Qur'an, its *exact portrayals and messages*, good for *all* times and places! Without such *fullness* and *faithfulness* of conveying the *exact* diction of The Qur'an a *great deal is lost and significant portrayals, especially implied messages all are missed*! All such renditions of The Qur'an are in *complete* oblivion/neglect of all the above-mentioned *imperative fundamentals and their corollaries*! That is why it is rather difficult to find in *any* of such "translations" a sentence of *two-words* or more that *exactly* corresponds to the text of The Qur'an! That is because translators of such "Meanings of the Qur'an" are *unaware* of/about those *fundamentals* and their *corollaries*! I cite *ignorance*, for lack of a better word, because I cannot imagine even for a minuscule of a moment that anyone honored/blessed to translate The Qur'an in any way, form or shape to *intentionally* make such vile-mistakes, by *claiming* that The Qur'an says what it does *not* say or *vice versa*! And even *worst*, conveying exactly the *opposite* of what The Qur'an says instance, after instance, after instance! So, in conclusion I *pray* and stand by my *well-wishing* for *every-one* of those translators and remain convinced that they, Allah willing, all are worthy of Allah's rewards *because they did their best and had exerted their utmost efforts* to do their works serving The Qur'an! But *correcting the incorrect* regarding The Qur'an is a *must solemn obligatory duty upon every knowing and capable* person to undertake and effect!

17. By Allah's blessing and munificence this *Textual Translation of The Qur'an The Supreme*, *preserves* the text of The Qur'an, *by making utmost endeavor to faithfully adhere* to its *verbatim*, thereby maintaining the sure to come *multiple* meanings which such texts bear as time and science progress! So this *unique* translation stands *fully* and *faithfully* in *absolute compliance* with/to the abovementioned *imperative fundamentals and their corresponding corollaries*, and hence *truly and correctly* conveys the *explicit text* of The Qur'an, its *implications* and *connotations* as well as its *portrayals and messages*, as should be, Allah willing! I hope that other translations of the text of The Qur'an in other languages will follow suit accordingly!

Praise is for Allah and peace and prayers are for all His Messengers, especially Mohammad (SAWS).

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Note No.1

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of The Qur'an The Supreme", Revision 4.6.1, **on a scientific bases**, I am willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand ($10,000.00) U.S. Dollars per hour** for their work with respect to the aforementioned translation of The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation and also please read the نداء to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind!
Thank you.

بسم الله الرحمن الرحيم

الحق المرام في ترجمة القرآن
وعضال القول الطّام

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

1. هناك أقوال أوخرافات طامّة، لأنّها استحوذت الساحة بشدّة، وهي مضلّلة لأنّها مزيّنة للخطأ بما يوهم أنّه الصواب؛ لذلك طغت واستشري أمرها فصارت من المسلمات أو شبهها، وكأنها غير قابلة للناقاش أو حتى التساؤل العام عندئذ هي عضال! فمثلا: في الأحقاب الماضية كان القول: والذي يحلف به أنّ اللات والعزى ومنات الثالثة الأخرى آلهة تستحق القربان والتقرب بها إلى الله سبحانه وتعالى! لكن ولحسن المآل تلاشت تلك التّرّهات فصارت في خبر كان، بعد أن أظهر الله الدين القويم فيما بعد، فصارت تلكم الأقوال "كسراب بقيعة يحسبه الظمآن ماءً، فلما جاءه لم يجده شيئاً" (النور: 39)!

2. وفي القريب الماضي طغى القول بـ "الوحدة، والحرية، والإشتراكية" في عالمنا العربي! والواقع كان لا وحدة ولا حرية ولا اشتراكية، حيثما واينما طغى ذلك القول!

3. ومنذ فترة غير قصيرة استحوذ، ولا يزال، القول بـ "ترجمة معاني القرآن"! هذا القول تنقصه الدّقة في المعنى والقصد في المبنى! ذلك أنّ الذي بين دفتي أي كتاب يفترض أنه "ترجمة معاني القرآن" بالحق والحقيقة ليس بترجمة ولا حتى لواحد من معاني القرآن، فضلاً عن بقيتها ، تلكم المعاني التي هي فعلاً لا تحصى، لأنّها تتراكم وتتجدد بمر العصور وتطور العلوم! وهذا من إعجاز القرآن الكريم!

4. هناك خاصية لكثير من العرب، ألا وهي الأنانية المقيتة، والتي تتجلّى في شر مظاهرها وهو الحسد أو العناد أو الإستكبار أو كل ذلك بتفاوت، ولو لحين! حيث متى تبيّن الحق، فالحق أحق بأن يتّبع! غير أنّ تلك الخاصية، في أحد تجلياتها، الحسد، دفعتهم أن قالوا:

"...لَوْلَا نُزِّلَ هَـٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ" (الزخرف: 31)

فحسدهم دفعهم أن رددوا أنّ هذا القرآن كان ينبغي أن ينزّل على رجل عظيم من مكة أو الطائف! وقد أو غلوا في العناد والإستكبار أو كلاهما معاً، إضافة الى الحسد، الآنف الذكر، بأن قالوا:

"ٱللَّهُمَّ إِن كَانَ هَـٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ" (الأنفال: 32)

بدلاً من أن يقولوا: (اللهم إن كان هذا هو الحق من عندك فاللهم اهدنا اليه)! أين المنطق السليم في قولهم ذاك؟ ولكن، لحسن المآل، برحمة وبفضل من رب العباد: كان ذلك فعلاً هو الحق من عنده سبحانه وتعالى وقد هداهم اليه، لربما، والله أعلم، لجاه المصطفى صلى الله عليه وسلم! يقول الحق سبحانه وتعالى:

"وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ" (الأنفال: 33)

فالمصطفى صلى الله عليه وسلم، رحمة للعالمين! "وما أرسلناك إلاّ رحمة للعالمين"(الأنبياء: 107) فكم كان المصطفى صلى الله عليه وسلم رحيما بالعرب بل بالناس أجمعين، فالحمد لله رب العلمين! فتلك الخاصية وتجلياتها تعثّر لحين، لكنّها تصير جفاءً كجفاء السيل، ومآلا يبقى ظاهراً ما ينفع الناس! اللهم إنا نعوذ بك من حسد الحاسدين ومن كل تجلّيات شرورهم إنك سميع مجيب!

5. مرة أخرى أقول: الحق أحق أن يتّبع! وكذلك مآلاً فإن الحق يعلو ولا يعلى عليه! إن قول: "ترجمة معاني القرآن" لابد أن يندثر يوماً ما ويستخلف (لا يستبدل بل يستأصل) بقول أصح وأحقّ منه! إذ يعلم علم اليقين كل من له ولو أقل علم بالقرآن الكريم، أنّ للقرآن من المعاني الكثيرة، والتي لا تحصى أبداً، أذ هي دوماً تتراكم وتتجدد بمر العصور وتطور العلوم، كما أسلفنا، وكعَلَم وصِيت لإعجاز القرآن العجيب لكل زمان وجيل! هنا نتضرع إلى الله أن يعجل بإحقاق الحق وإظهاره!

6. والواقع الأكيد أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين **تطابق** ترجمتها النص المجيد، من حيث: النّص أو صيغتة، الفعل (المبني للمجهول\المعلوم\المتعدي\اللازم)، الأسم، الحرف، الصفة، بل وحتى المعنى لآي القرآن الكريم (كما سأبين في 7 فيما يلي)! ذلك لأن جُلّ أصحاب تلكم "الترجمات" ليسوا من العرب ونهجوا نهجاً **خاطئاً** إن لم يكن فاسداً، أدّى إلى تلكم "الترجمات"! وكونهم ليسوا من العرب ليس بأساس المشكلة، إذ أنّ الكثير ممن برعوا وصاروا من الفطاحلة الأفذاذ والقمم التي يشار اليها بالبنان في فهم العربية وفقهها ليسوا من العرب، كسيبويه وأمثاله! لكني هنا التمس عذراً لأولئك الأفذاذ، جزاهم الله خيراً وأثابهم بالحسنى، الذين "ترجموا" لكن دون الدقة بما فيه الكفاية لمفردات القرآن واللسان العربي ومقتضيات كل ذلك! خصوصاً أننا إزاء كتاب الله، الأمر الهول والمهمة الأصعب في القول! فكان الأجدر بهؤلاء أن كرّسوا جهودا، أدقّ وأعمق لذلك الأمر وتلك المهمة! والقلة من المترجمين العرب تأخروا فنهجوا نهج من سبقهم، فصار نتاجهم كغيرهم، بل أدهى وأمر!

7. المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولا بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعدها، إذ أنّه لم يقل هذه الكلمة أو تلك بالذات! فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إنّ تعبير: "ترجمة معاني القرآن" أساساً هي بالتعريف، نصاً وضمناً، **أهملت نصوص القرآن وصيغه، وزادت فيها وأنقصت منها وحورتها**، بل أدهى من ذلك، دون قصد، جاءت **بنقيض** ما يقوله القرآن! مثلا: الآية 172 من الأعراف: "ألست بربكم، قالوا بلى"! تلكم الترجمات تقول: "ألست بربكم، قالوا نعم"! (نستغفر الله عن ذلك الكفر غير المقصود)! وهناك الكثير في تلكم "الترجمات" من الأخطاء الفادحة!

8. فالترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تضل **عالية النّقص والدنيّة**[1]! ذلك أنّ **نص وصيغة** القرآن **حمّالان لمختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر**! والترجمة بالمعنى تنقل **واحداً** من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي حين أتمت تلك الترجمة بالمعنى! علماً أنّ افتراض التوفيق **بعيد المنال** جداً جداً في واقع الأمر في أي وقت لأسباب عديدة! هذا **أولاً**، و**ثانياً** أين بقية **المعاني** المحتملة، بل **الأكيدة** لما يأتي من العصور وتقدم العلوم؟ بالحق والإنصاف هذا سبب قاطع وحاسم يكفي بذاته للقضاء على الترجمة بالمعنى!

9. الترجمة بالمعنى حتماً **تهمل النص وصيغته، وهما مقصودان لذاتهما**! إنّ **النّص** و**الصيغة** في القرآن

[1] **أي الخصلة المذمومة**، من كلمة قالها الفاروق عمر بن الخطّاب: "**علام نعطي الدّنيَّة في ديننا**"، حديث الحديبية. **راجع لسان العرب**

فيهما البلاغة والبيان والتصريح والتلميح ، وهذا من لطائف البديع في التعبير المجيد! وفيهما الكناية والمجاز، وفيهما ألإعجاز اللغوي المنقطع النّظير في كل زمان! وفيهما الإعجاز العلمي في مختلف المجالات و لكل التطوّرات! وهما حمّالان للمعاني المتعددة والمرامي الظاهرة و الخفية على مر العصور و تطور العلوم! فالقرآن محكم البنيان في اجماله و دقيق الدلالات في تفصيله! وفيه التقديم والتأخير، الذي بدوره يؤدي الى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب! مثلا:

"لايقدرون على شيء مماكسبوا" (البقرة:264) و "لايقدرون مما كسبوا على شيء" (إبراهيم:18). أو "مواخر فيه" (النّحل:14) و "فيه مواخر" (فاطر:12)!

من القرآن تبني العقائد و الأحكام لخير الدنيا و الآخرة! نظمه فريد يدر بالمعاني و المزيد! ترجمته بـ "المعنى" مخلّة بنصه المحفوظ: "وإنّا له لحافظون" (الحجر:9)؛ و مفسدة لمبانيه المحكمة و لمراميه المقصودة! وعليه ترجمة القرآن بـ "المعنى" **ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً!** اجد ربـ "ترجمة معانى القرآن" أن تسمّى باسم **آخر**، مثلا **مفاهيم لبعض** آيَ القرآن، أو أي **تعبير أخر غير ترجمة**، إذ أنّ **هكذا** ترجمة **ليست حقاً الترجمة المبتغاة للقرآن**، وحتى لو "**صدفة**" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ **الكل** بقدر معلوم) إنطبقت صحة تلك "الترجمة" بالنسبة **ليسير اليسير** من القرآن! لاشك أن الذين ترجموا بـ "المعنى" اجتهدوا ما وسعهم إجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى، وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لابد أن يحق، أي **لابد** من **تصويب العمل، لارتباطه بكتاب الله!** إنّ إهمال النّص و الصيغة في ترجمة القرآن ليس فقط بالأمر الفضيع والمخل بل هو مضلّل و غرّار، إذ هو يزيّن الخطأ بما يوهم أنّه الصواب! فالخطأ يتركز في إهمال النّصوص وصيغها، فتلكم النصوص وصيغها مقصودة بذاتها و لذاتها! والوهم يتمثل في أن الذي ’يقرأ هو معاني (كل معاني) القرآن، والواقع حتماً هو غير ذلك!

10. الجدير بالذكر في هذا الصدد الحديث الشريف الصحيح الذي يقول:

"نضّر الله امرءا سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه."

"فوعاها ثم نقلها كما سمعها..." أي **فهمها** و **استوعبها** أي حفظها في وعيه أي عقله؛ "ثم نقلها **كما سمعها**"، أي **بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصها** و**صيغتها!** في هذا المجال جدير بنا أن نتذكّر حديث **النوم** الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيِّك الذي أرسلت"؛ ولمّا أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصححه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيِّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن **النّص و الصيغة** هما من **الأهمية الكبرى** للحديث، وهما للقرآن **أهم و أكبر! فلابد من أن نرعوي!**

11. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله! يقول الحق سبحانه وتعالى: "ونزّلنا عليك الكتاب تبياناً لكل شيء" (النحل 89)! وعليه فالإيمان بالقرآن و الإهتداء به يدلاّن على اكتشاف الوجود و سرائرهّ! وكذلك للعودة لصدارة الحضارة الإنسانية، لابد للمسلمين، خاصة العرب منهم، من هذا الإيمان والعمل به! والقرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، من قبل الله سبحانه وتعالى! يقول الحق: " **وإنّا له لحافظون**" (الحجر:9)! الترجمة بـ "المعنى" مخلّة بهذا الحفظ!

وأيضاً يقول الحق سبحانه وتعالى: " **قل يا أيها النّا س إنّي رسول الله اليكم جميعاً**" (الأعراف:158). واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله و صحبه وسلم تسليماً كثيراً، أن هذا الرسول هو **لجميع** النّا س! وطبعاً **جميع** الناس لهم لغات **مختلفة!**

والمسؤولية لإيصال رسالته صلى الله عليه وسلم الى **جميع** النّاس، تقع **عليه** وعلى **العرب المسلمين**؛ امتناناً وامتثالاً لقوله سبحانه وتعالى:

"وإنّه لذكرٌ لك ولِقومك وسوف تسئلون" (الزخرف:44).

هذه الآية الكريمة **تقرر**حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو**"ذكر"** أي **شرف** و **صيت** و**عزة للرسول** صلى الله عليه وسلم و**لقومه**، (ب) **"وسوف تسئلون"**، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى!** و(ج) **أنه** صلى الله عليه وسلم و**قومه** سوف **يسألون! فهو** صلى الله عليه وسلم بلا أي شك أو جدال **قد أدى الأمانة وبلّغ الرسالة** على **أفضل وجه!** أمّا **قومه**، فهذا شأن فيه قول بل أقوال!

12. كذلك فإنّ الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

"وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر:7)

13. وعليه للإهتداء بالقرآن، استجابة لله ولرسوله، ولاكتشاف الوجود وسرائرة، ولصدارة الحضارة لابد **للناس**، الذين **لهم لغات مختلفة**، من ترجمة **دقيقة نصاً وصيغة** للقرآن، ليتسنى لكل من يهمّه الأمر ماذا يقول القرآن**بالضبط وبمنتهى الدقة** في **كل ما يقوله** تصريحاً وتلميحاً! وقول القرآن **دقيق** و**ثابت النّص والصيغة** و**حمّال للمعاني التراكمية لكل العصور وتطوّر العلوم**، كما أسلفنا!

14. الترجمة **لغة** هي: (أ) **تفسير لكلام**؛ (ب) أو **نقل دقيق وأمين لكلام من لغة إلى أخرى**؛ (ج) أو **تدوين لسيرة ذاتية! ف**الترجمة كـ الصلاة! **"الصلاة"** لغة تعني **الدعاء**، أومكان الصلاة (لهدِّمت صلوات، أي أماكن العبادة=الكنائس)؛ بينما شرعاً تعني **الوضوء أوالإغتسال ثم الدخول فيها بـ "الله أكبر"، فأداء أركانها وواجباتها ثم الخروج منها بـ "السلأم عليكم و رحمة الله"! فحديثاً** الترجمة **ينبغي انصرافها لـ** 14(ب)، كما تنصرف **الصلاة غالباً** للمعنى **الشرعي!**

15. لقد تأذّن الله بأعلى صور البيان وأوضحه بالأمر البليغ والخطير، أنّ الدين عند الله الإسلام!

"إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله بصريح القول الكريم الذي لا لبس فيه أنه من ابتغى غير الإسلام ديناً

فلن يقبل منه وهويوم القيامة من الخاسرين! يا للخسران المبين لمن مات على غيردين الإسلام!

"وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينًا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ" (آل عمران: 85)

وعليه فإنّه سبحانه وتعالى أمر المؤمنين بالأمر المؤكّد، وأمره حكيم مطاع، أن يتّقوا ولا يموتنّ إلاّ

وهم على دين الإسلام! يا حسرتى على من مات ولم يكن الإسلام دينه!

"يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ" (آل عمران:102)

إنه حقاً لجدير، بكل إنسان، إن لم يكن حتماً عليه، أن يعلم علم اليقين بتلكم الآيات الكريمات الموضحات أنه لا أمل لكائن من كان في النجاة في الآخرة إلاّ بالأسلام! وعليه فلابد من ترجمة نصيَّة دقيقة وأمينة لتلكم الآيات الكريمات، تنقل النصوص وصيغها، دون زيادة ولا نقص ولا تحوير ولا بأقل القليل من نصوصها وصيغها! إنّ تلكم النصوص والصيّغ تنقل المعاني تصريحا وتلميحا! إنّ ترجمة تلكم الآيات بالمعنى حتماً مضيِّعة لتلكم النّصوص والصِّيغ وما تحمله من المعاني الظاهرة والخفية (أي الضمنيّة)، حيث معاني القرآن دوماً تتعدد وتترقى، لأنّ عجائبه دوماً تتبدّى تواً أو بعد حين لذوي الألباب ولمن آتاه الله طاقة الإستنباط وحسن البيان! فلا يتأتى كل ذلك للترجمة بالمعنى؟

16. إنّ كتاب الله له **المكانة العليّة**، وقد حفظه سبحانه **بالمشيئة الربانية**، والشاهد من **حرص** المصطفى صلى الله عليه وسلم، على **النّص وصيغته**، ونقلهما **كما هما، وبمنتهى الدِّقة**، كما بيَّنا في (10) أعلاه، ليفرضان فرضاً واضحاً على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء في (10) أعلاه! حيث غير ذلك حتماً وحقاً إنقاص غير مقصود من شأن **أعظم** و**أقدس** و**أصح** كتاب على وجه الأرض، بلا أدنى ريب! شخصياً أعتقد أن الأمر هو كذلك!

17. يسود بين الكثير من المسلمين فهم خاطيء وإدِّعاء باطل (لأن لا برهان له من قرآن أو حديث صحيح\حسن أو قياس عليهما، وليس له منطق سليم)، فحواه أنّه من المستحيل ترجمة القرآن ترجمة نصية! وإذ طلبت برهاناً على هذا القول ممن يقول به، فلا تجد، إلاّ ترديد الأدعاء أن القرآن كلام الله ومقدس ولا يمكن ترجمته! "قل هاتوا برهانكم إن كنتم صادقين" (البقرة:111). صدق الله العظيم!

نعم هذا هو المحك، هاتوا برهانكم! فإذا طلبت مثالاً واحداً، كلمة أو جملة يستحيل ترجمتها، خصوصاً في ضوء ما ذكر في المادة 1 و2، من مبادىء الترجمة وفروعها للقرآن المجيد، كما هو مفصل في الملحق لهذه الرسالة، فإنّك لا تسمع ولا ترى من يقدِّم أيَّ كلمة أو جملة في هذا الصدد!

18. الآن وبعد **عمل دؤوب وابتكارات جديدة، وتجربة أصيلة**، وفقني الله لتحقيق الترجمة النّصية والدقيقة للقرآن المجيد، أحمده وأشكره لذلك، العمل الذي استغرق **سبعاً من السنين**؛ تخللتها اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك العديد من المراكز الأسلامية في الولايات المتحدة الإمريكية وأوروبا الغربية! ولقد أصبحت تلك الترجمة قريباً في متناول الجميع، بإذن الله! فمرة أخرى بل مرّات ألحمد الله!

19. فيا ترى متى يرعوي العرب المسلمون بالذات، المكلّفون أكثر من سواهم، بإيصال القرآن نصاً وصيغة وما يحملان ضمناً، وبمنتهى الدِّقة والأمانة لجميع النّاس وبمختلف لغاتهم؟ إنّه ليعزّ عليَّ ويؤلمني شديداً أن أرى وأسمع من الكثير ممن دخلوا في الإسلام حديثاً أو أصدقاء الإسلامً وتشاكيهم بصدد عدم وجود ترجمة دقيقة نصاً وصيغة للقرآن! وطبعاً يقع اللّوم الأكبر ،بل الكلّ، على العرب المسلمين! وبصفتي من هؤلاء العرب المسلمين، لا أرى مناصاً من تحمّل هذا اللّوم بل أكثر في ضوء الآية الكريمة: "وإنّه لذكرٌ لك ولِقومك وسوف تسئلون" (الزخرف:44).

في هذه الآية الكريمة وعد ووعيد ينبغي أن يصكّ ناصية كل مخاطب ويهز فرائصه، ذلك لأنّ مخاطبه ومسائله هو ربه وخالقه! كيف به **لم يهبّ مسارعاً** لجعل القرآن **نصاً** و**صيغة ودون دَنِيّة** وبمنتهى **الدّقة والأمانة** بين يدي مختلف الشعوب **وبلغاتهم؟** و بما أنّ اللغة الإنكلنزية هي اكثر اللغات تداولاً بين النّاس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين أن **بادروا** بتلك **الترجمة** للقرآن المجيد **منذ أمد طويل!** ولكنهم لم يفعلوا حتى الآن! الآن فقط اصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 18 أعلاه!

20. أنّ كل المتداول بين الناس من العديد مما يسمى بـ "ترجمة معاني القرآن"، ليحزن المسلم، لما يعلم (إن هو يعلم، والأكثرون يعلمون) أن تلكم "الترجمات" لا تصلح، وهي ربما تسرّ وتعجب أعداء الإسلام والقرآن، حيث يقتبسون منها ومن أمثالها مما هو غير صحيح و لا يصلح للتدليل على ما يقوله القرآن المجيد أو يرمي إليه، أمراً أو نهياً، تصريحاً أو تلميحاً أو تفصيلا، "تبياناً لكل شيء" (النحل:89)!

21. اللهم يا حي ويا قيّوم، يامن تقول للشيء كن فيكون، يامن إذا دعي استجاب وإذا سئل أعطى، اللهم إنا نسألك بكل اسم سميت به نفسك أن تعجِّل بدرأ القول الطّام وتحقيق الحق المرام في ترجمة القرآن، بترجمات تلتزم التزاماً دقيقاً بنّصوصه وبصيغه، وما يرمي إليه تصريحاً وتلميحاً، في جميع اللغات لخير الإسلام والمسلمين بل للعالمين أجمعين! اللهم وفقنا لما فيه خير الجميع، وصلى الله على سيد المرسلين وعلى آله وصحبه أجمعين آمين، والحمد لله رب العالمين.

صاحب
الترجمة النّصية للقرآن المجيد
والفقير لرحمة رب العالمين:
عبدالعزيز بن فهد المبارك
الجوال: 0508829666
الثابت: 038829666

ملاحظة (1)

مرفق بهذا: ملحق لحق المرام في ترجمة القرآن وعضال القول الطّام

1. لتحقيق الترجمة الدقيقة،و الأمينة لنقل النّص و الصيغة ومقتضياتهما للقرآن المجيد، هناك **أربعة** مبادىء رئيسة و **فروع** ثلاثة لها، هي بمثابة نتائج طبيعية و منطقية لتلكم المبادىء، أيضاً لا بد من التقيد بتلكم الفروع لترجمة القرآن المجيد أو الحديث الصحيح\الحسن!

2. فالمبادىء ألأربعة هي:

(أ). **مبدأ "إنا جعلناه قرآنا عربيا"** - (الزخرف:3). أي أنّ كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب، قعد\جلس، رقد\نام، جاء\أتى! وليس بالقرآن "مترادف"! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أوتلك!

(ب). **مبدأ "وهذا لسان عربي"** - (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية و المعنى يصير ليس هذه ولا تلك! فمثلا: "إبن السبيل"! فابن السبيل ليس بإبن وليس با لسبيل! "إبن السبيل"هو: المسافر! ومثلا آخراً:"يأكل لحم أخيه ميتاً"، أي: يغتابه! فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة! لكن هذا التعبير المجازي الجميل كي يقبِّح وينفِّر من الغيبة! وهنا يرجع إلى معاجم التراكيب و العبارات والإصطلاحات للعربية! القرآن فيه الكثير والكثير من اللسان العربي!

(ج). **مبدأ "وكذلك أنزلناه حكما عربيا"** - [2](الرعد:37). **"حكماً عربياً"** أي أنّ نظم القرآن و سياقه يتطابق مع قوانين الصرف والنحو للغة العرب! **فمثلاً**:"وما خلقت الجنّ والإنس إلاّ ليعبدون"(الذاريات :56)، "تلك الرسل"(البقرة:253)،"لعل الساعة قريب"(الشورى:17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدِّث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون **الوقاية أو العماد**، **حيث لا يُستغنى عنها**،ووجودها يعني **حذف** الـ "ي" كضمير للمتكلّم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكّر، فكيف بكلمة "تلك" يشار بها إلى المذكّر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"! أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأنّ المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! و كل من البعث والوقت والوقوع مذكّر! ولمعرفة كل ماذكر في هذا الصد د ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله،كـ"الدّر المصون"لـ الحلبي، وكتب اللغة الاخرى!

(د). **مبدأ المعنى الشرعي** للكلمة، فمثلا :**الصلاة** لغة تعني **الدعاء** أو**مكان** الصلاة، أما **شرعاً** فهي الاغتسال أوالوضوء والدخول فيها بتكبيرة الإحرام والخروج منها بـ "السلام عليكم ورحمة الله"! وطبعاً لا بد من الرجوع إلى جمع من التفاسير المعتمدة، كل يفسِّر من وجهة معينة، ولا ضير، إذ كل يفسّر بقدر رما آتاه الله من الفهم والعلم وقوة الإستنباط والبيان! والقرآن معين لا ينضب، يمد الكل غدقاً!

3. أمّا **الفروع الثلاثة**،التي لا تنفك عن تلك المبادىء،حيث هي **نتائج طبيعية و منطقية** لها، فهي الآتي:

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[2] انظر إلى القاموس الملحق بهذه الترجمة النّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

(3-أ) **أكلنزة الكلمة!** اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة و مشتقاتها على أساس منطقي سليم، على خلاف اللغة الإنكليزية ، التى في غالبها صمّاء، أي بلا جذ ور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من **الصعب** إيجاد إسم **الفاعل** ومن **الأصعب** جداً إيجاد إسم **المفعول!** أمّا في العربية فيسهل إشتقاق إسم المفعول به والمفعول فيه و المفعول معه و المفعول لأجله و قس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللّبيب يرى بعضها من المترادف و ليس الإمر كذلك، إذ لا مترادف في القرآن! فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لا بد من **أكلنزة** الكلمة، إي أن تكتَب الكلمة العربية بالأحرف الإنكليزية *معكوفة* و بين قوسين يشرح المقصود! مثلاً كلمة "بعل"! لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعلي"! تقول:

This (*is*) my *ba'al* (*master/ owner/ husband*)[3]

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأنّ الصيغة السّويّة للجملة الإنكليزية لا تستقيم إلاّ بها! وعليه فكلمة "is" وضعت بين قوسين و بأحرف *معكوفة* لتبيان أنّ كلّ ما هو معكوف وبين قوسين هو ليس من النص القرآني، ولكن اقتضته سلامة النّص في اللغة الإنكليزية فحسب!

(3ـ ب) **تذكير و تأنيث الكلمة!** في العربية كل كلمة إمّا مذكّر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكّر ولا مؤنث، إلاّ ما ندر بالنسبة لحفنة من الضمائر! **فلتذكير و تأنيث الكلمة** في الإنكليزية **كي تحاكي** مقابلها في العربية لابد من **ترميز** الكلمة الإنكليزية! مثلا: الشجرة=$tree^{w}$، و القلم= pen^{x}. فكل كلمة إنكليزية عليها رمز "^{w}" تكون لتأنيث الكلمة المعنية، و تذكير الكلمة يتم برمز "^{x}" عليها! وهذا مهم عند ترجمة، مثلا: "لعل الساعة قريب"، (الشورى:17) بدلا من لعل الساعة قريبة، كما قد يتبادر للذهن!

[3] و أحياناً كلمة "بعل= *ba'al*" تطلق على صنم كانت العرب تعبده في الجاهلية

(3ـ ج) **تحديد الضمائر!** كما ذكرنا آنفاً في الإنكليزية الكلمة حيادية! مثلا كلمة: you، تصلح لأنت، وأنتم، و أنتِ، وأنتنّ! والكلمة في القرآن، الضمير و غيره، **محدد** و **بمنتهى الدّقة**، أي لا يمكن اللبس فيه! فمن أجل ذلك رمّزت الضمائر **لتحديد هويتها** من أوّل نظرة! فمثلا: you^s= أنت، و you^f=أنتم، you^y= أنتِ، you^g= ضمير المخاطَب المتّصل، كأن تقول مثلا: إنّك= verily you^g، أو الضمير المستتر، كما في: قل= Let-say[*you^s*]! وهكذا دواليك[4] لمجموعة أخرى(20) من مختلف الكلمات المرمّزة كـفت لأكتفاف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما يألفها، بل و يستحسنها القارىء، إن شاء الله، لجميل وظيفتها التي تزيل الإلتباس وتحدد بوضوح و من أول وهلة الأمر المعني! فالحمد لله على هذا الإبتكار الذي سوّى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة! وهو أوّل قاموس من نوعه، فيما اعلم، يعتني **بترميز الجنس و الضمائر**، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له على ذلك.

صاحب
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ملاحظة (2)
الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org
التي تربط الموقع الذي فيه، ضمن ما فيه، سورة **الفاتحة** و سورة **البقرة** كعينتين من "الترجمة النصية للقرآن المجيد"! ومن أهم الأمور في هذا الصدد قراءة المقدمة= *The Introduction* وكذلك التوطئة = *The Prelude*، إذ بدون هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارىء **غيرمهيأ التيئة الضرورية**، اي التى **لابد منها أولا!** ومن هذه القراءة سيتضح تلقئياً عظم الجدوى منها! في الـ *Prelude* ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه والضروري لترجمة القرآن أو الحديث الصحيح\الحسن!

[4] انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

بسم الله الرحمن الرحيم

العجب العجاب من الاجيال العربية المسلمة الحديثة!
العرب المسلمون إلى متى وهم سامدون وعن واجبهم أهم متغافلون أومهملون!

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

1. يقول الحق سبحانه وتعالى:
" قل يا أيها النّا س إنّي رسول الله اليكم جميعاً" (الأعراف:158).
واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله و صحبه وسلم تسليماً كثيراً، أن هذا الرسول هو **لجميع** النا ّس! وطبعاً **جميع** الناس لهم لغات **مختلفة**! والمسؤولية لايصال رسالته صلى الله عليه وسلم الى **جميع** النّاس، تقع **عليه** وعلى **العرب المسلمين**؛ امتثاناً وامتثالاً لقوله سبحانه وتعالى:
"وإنّه لذكرٌ لك ولِقومك وسوف تسئلون" (الزخرف:44).
هذه الآية الكريمة **تقرر**حقيقتين واضحتين كالشمس الساطعة في اليوم الصافي: فهي (أ) تأكيد صريح أن القرآن هو "**ذكر**" أي **شرف** و **صيت** و**عزة للرسول** صلى الله عليه وسلم و**لقومه**؛ (ب) "**وسوف تسئلون**"، أي **قد أنيطت بكم مسؤولية كبرى، جسيمة وعظمى!** و(ج) **أنه** صلى الله عليه وسلم و**قومه** سوف **يسأ لون! فهو** صلى الله عليه وسلم بلا أي شك أو جدال **قد أدى الأمانة وبلّغ الرسالة** على **أفضل وجه!** أمّا **قومه**، فهذا شأن فيه أقوال بل عجب عجاب!

2. لقد تأذّن سبحانه وتعالى بأعلى صور البيان وأوضحه بالأمر الخطير: إنّ الدين عند الله الإسلام!

"إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله بصريح القول الكريم الذي لا لبس فيه ولا يقبل التأويل، أنه من ابتغى غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين! يا للخسران المبين لمن مات على غير دين الإسلام المستقيم ذلك الدين القويم!

"وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينًا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ"(آل عمران:85).

نعم ذلك الدين الذي ارتضاه رب العالمين للناس أجمعين:

"....وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينًا" (المائدة:3).

وعليه فإنّه سبحانه وتعالى أمر المؤمنين بالأمر المؤكّد، أن يتّقوا ولا يموتنّ إلاّ وهم على دين الإسلام! يا حسرتى على من مات ولم يكن الإسلام دينه!

"يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ"(آل عمران:102)

إن كل ما جاء في (1) أعلاه وخطورة الأمر بالنسبة لدين الإسلام، الذي ارتضاه رب العزة و الجلال، وخسران من مات على غير دين الإسلام، ألا يلزم ذلكم كله المسلمين، خصوصا العرب منهم، البلاغ المبين **لجميع** الناس بما يقوله القرآن نصا وتلميحا؟ الأمر الذي يقتضي ترجمة دقيقة لنصوص القرآن وصيغه، دون نقص ولا زيادة ولا تحوير لأي جزئية منه! خلال القرون الثلاثة الماضية أو يزيد، بما في ذلك المستقبل المنظور ، اللغة الإنكلنزية هي لغة التخاطب بين أكثر من في الأرض، وعليه كان جدير بالمسلمين بل واجبهم، خاصة العرب منهم إيجاد تلك الترجمة باللغة الإنكلنزية، بل بكل اللغات الحية، لكن العرب المسلمين غابوا أو اهملوا، وتركوا الساحة لغيرهم الذين اجتهدوا اجزاهم الله خيراً وترجموا القرآن المجيد إلى الإنكلنزية وغيرها من اللغات، لكن **دون** المستوى المطلوب إزاء كتاب الله الكريم؛ حيث تكاد لا تجد جملة من كلمتين فأكثر في أي منها تطابق القرآن نصا وصيغة! بل أن في بعضها فيه المضحك المبكي لسخافة "الترجمة" وما هو واضح بطلانه لأول وهلة! ألا يدعو ذلك إلى العجب العجاب؟

3. إنه حقاً لجدير، بكل إنسان، إن لم يكن حتماً عليه، أن يعلم علم اليقين بتلكم الآيات الكريمات الموضحات أنه لا أمل لكائن من كان في النجاة في الآخرة إلاّ بالأسلام! وعليه فلا بد من ترجمة نصِّيَّة، دقيقة وأمينة لتلكم الآيات الكريمات التي تنقل النصوص وصيغها، وما تحمله تصريحاً وتلميحاً، دون زيادة ولا إنقاص ولا تحوير ولا بأقل القليل، ذلك لأننا بصدد كلام الله الذي أتقن كل شيء، فلا ينبغي التعرض لذلك الإتقان الرباني المبين! إنّ تلكم النصوص والصيّغ تنقل المعاني تصريحا وتلميحا، كما أسلفنا، للحاضر والمستقبل ولكل ما قد يستجد فيهما! ومعاني تلكم النصوص والصيغ **الثابتة** دوماً تتعدد وتترقى تراكمياً، على مر العصور وتطور العلوم! ذلكم لأنّ عجائب القرآن أبدا تتبدّى تواً أو بعد حين لذوي الألباب ولمن آتاه الله طاقة الإستنباط وحسن البيان! هذه النصوص وصيغها تصريحا وتلميحا يستحيل للترجمة بالمعنى أن تستوفيها! أن التعويل على الترجمة بالمعنى لنقل نصوص القرآن وصيغه تصريحا وتلميحا لأمر يدعو إلى العجب العجاب!

4. القرآن نزل من العزيز الحكيم، قرآنا عربياً:

"إِنَّآ أَنزَلۡنَـٰهُ قُرۡءَٰنًا عَرَبِيًّا لَّعَلَّكُمۡ تَعۡقِلُونَ" (يوسف:2)

هنا لا عجب ولا عجاب، حيث الله: "ذو العرش المجيد فعّال لما يريد" (البروج:16).
وكذلك من حيث أنّ: "الله أعلم حيث يجعل رسالته" (الأنعام:124).

5. فبما أنّ الحال كما أوضحنا فيما ذكر أعلاه، 1 و2 و3 و4، فإنّ الأمر واضح كشمس الظهيرة في اليوم الصافي بالنسبة للزوم ترجمة القرآن ترجمة دقيقة نصاً وصيغة لمن لا يجيدون العربية! وتلك الترجمة، كما أعتقد جازماً، هي فرض ضمني في أبعد الأحوال وفي أقربها فرض قطعي صريح على كل عربي مسلم قادر بعلمه أو ماله أو جاهه بل وبكل ما يستطيع من الوسائل المتاحة! وبما أن

المسلمين، خاصة العرب منهم المناطة بهم تلك المسؤلية، كما هو واضح من الآية الثانية في (1) أعلاه، غابوا أو تغيّبوا عن مسؤليتهم أو أهملوها! ألا يدعو ذلك إلى العجب العجاب؟

6. العجب العجاب فعلا أن الجيل العربي المسلم الحالي وأمثاله من الأجيال الحديثة التى سبقته، غابت أو هي تغيّبت عن الساحة وتركت الأمر لغيرها من غير العرب الذين ترجموا القرآن المجيد، جزاهم الله خيراً وأثابهم بالحسنى، لكن للأسف الشديد جاء عملهم على غرار "الكتاب المقدس" عند المسيحيين! مثلا قالوا "القرآن المقدس" على غرار "الكتاب المقدس"! القرآن المجيد له سبعة وخمسون من الأسماء العلية الجميلة والدلالات السنية العظيمة، ليس منها "القرآن المقدس"! وأيضاً ترجموا آية بـ "verse"! إنّ كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشىء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة! و كلمة "verse" تعني جملة من " الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن ّ الـ "آية" لا تمت لـ " الكتاب المقدس" بشىء، لا من قريب ولا من بعيد! وكذلك الـ "آية" ليست بشعر ولا بشطر منه! فكيف به ينجرف مع التيّار و يقول بكلمة "verse" قاصداً معنى "آية"، تاركاً بذلك تلكم المعاني الجميلة السّامية و المرامي العليّة و الموحية لكلمة "آية"؟ و "ترجماتهم" جميعاً جاءت بلا تركيز عميق وفهم صحيح لمفردات القرآن واللسان العربي وكل ما يترتب على ذلكم كله! وأيضاً دون نقل صائب، بل بإهمال لنصوصه ولصيغه الثابتة، ولكنها حمّالة للعديد ولمختلف المعاني على مر العصور وتطور العلوم! إن الجهل بأهمية نقل تلكم النصوص وصيغها أو تجاهل ذلك أردى بتلكم "الترجمات" في مهاوي الأخطاء القاتلة والأقوال الفظيعة! فمنها القول بغير عمد ولا سؤ قصد ما لم يقله القرآن، وكذلك حذف كلمات يقولها القرآن، أو تحوير ما يقوله القرآن، وأدهي من ذلكم كله، القول بنقيض ما يقوله القرآن! لذلك جاءت تلكم "التراجم" مفعمة بالأخطاء الجسيمة والشنيعة! مثلا: الآية 172 من الأعراف: "ألست بربكم، قالوا بلى"! تلكم "التراجم" تقول: "ألست بربكم، قالوا نعم"! (نستغفر الله عن ذلك الكفر غير المقصود)! وهناك الكثير والكثير في تلكم "التراجم" من الأخطاء الفادحة، التي لغير المطّلع كأنها من القرآن! أن يستكن لهذا، خصوصا من قبل العرب المسلمين فعلا لعجب عجاب!

7. القرآن بنصوصه وصيغه وما يلازم ذلكم تصريحاً وتلميحاً، يرسم صوراً معينة، دقيقة وحمّالة لمختلف المعاني والمرامي، وصالحة لكل العصور وتطور العلوم، كما أسلفنا! وهذا من إعجاز القرآن والبرهان أنّه كلام الله! الذي يرسمه القرآن بالنّص والصيغة تصريحاً وتلميحاً له من المعاني المتعددة ما لا يمكن بل من المستحيل أن تحمله الترجمة بالمعنى! ترجمة القرآن بالمعنى تفقده هذا الرسم الربّاني المبين والخاصية للبرهان الإعجازي الرباني الفريد! فبتلكم المسلّمات، كيف للعربي المسلم يرضى ويستكن لترجمة القرآن بالمعنى؟ هذا فعلا عجب عجاب!

8. الجدير بالذكر في صدد ترجمة القرآن إلى أي لغة، الحديث الشريف الصحيح الذي يقول:

"نضّر الله امرءَ سمع مقالتي فوعاها، ثم حملها كما سمعها، لربما حامل فقه لمن هو أفقه منه."

" فوعاها ثم حملها كما سمعها..." أي **فهمها** و **استوعبها** أي حفظها في وعيه أي عقله؛ "ثم **حملها كما سمعها**"، أي **بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصها** و**صيغتها**! في هذا المجال جدير بنا أن نتذكّر حديث **النوم** الذي علّمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيِّك الذي أرسلت"؛ ولمآ أعاده الصحابي للتأكد من صيغته وحفظه، قال:

"...ورسولك الذي أرسلت"، فصححه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيِّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم247!
فالشاهد هنا أن **النّص والصيغة** هما من **الأهمية الكبرى للحديث**،كما حرص وأكدّ عليهما المصطفى صلى الله عليه وسلم! و**هما** للقرآن **أهم وأكبر! فلابد أن نرعوي!** هذان الحديثان الشريفان ينبغي أن يكونا المرتكز الرئيس وحجر الزاوية لترجمة القرآن المجيد ترجمة نصية دقيقة، تلتزم النّص والصيغة للقرآن الكريم،لنقله تصريحاً وتلميحاً وبجميع اللغات الحية! ذلك لأنه ليس من حق أحد أن يختزل أويزيد أويحور أي جزئية من القرآن المجيد! إنّ القرآن كامل ومتكامل! صيغه ونصوصه مقصودة بذاتها ولذاتها! وترجمته بالمعنى والإستكان إلى ذلك في ضوء كل ما ذكر أعلاه فعلا لعجب عجاب!

9. على ما يظهر أنّ هناك خاصية عند كثير من العرب، ألا وهي الأنانية المقيتة، والتي تتجلّى في شر مظاهرها وهو الحسد والعناد والإستكبار أوكل ذلك بتفاوت، ولو لحين! حيث متى تبيّن الحق، فالحق أحق بأن يتّبع! غير أنّ خاصيّتهم تلك،في أحد تجلياتها، ألا وهو الحسد، دفعتهم أن قالوا:

"...لَوۡلَا نُزِّلَ هَٰذَا ٱلۡقُرۡءَانُ عَلَىٰ رَجُلٖ مِّنَ ٱلۡقَرۡيَتَيۡنِ عَظِيمٍ" (الزخرف: 31)

فحسدهم دفعهم أن رددوا أنّ هذا القرآن كان ينبغي أن ينزّل على رجل من عظيمي مكة أو الطائف! وقد أوغلوا في العناد والإستكبار أوكلاهما معاً، ببلوغ قمة العناد والإستكبار، بأن قالوا:

"ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ"

(الأنفال:32)

بدلاً من أن يقولوا: (اللهم إن كان هذا هو الحق من عندك فاللهم اهدنا اليه وثبتنا عليه)! أين المنطق السليم في قولهم ذاك؟ ولكن، لحسن المآل، وبرحمة وبفضل من رب العباد: كان ذلك فعلاً هو الحق من عنده سبحانه وتعالى وقد هداهم اليه وثبَتهم عليه، لربما، والله أعلم، لجاه المصطفى صلى الله عليه وسلم! يقول الحق سبحانه وتعالى:

"وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ فِيهِمۡۚ" (الأنفال: 33)

فالمصطفى صلى الله عليه وسلم، رحمة للعالمين!
"وما أرسلناك إلا رحمة للعالمين"(الأنبياء:107)!
فكم كان المصطفى صلى الله عليه وسلم رحيما بالعرب بل بالناس أجمعين،فالحمد لله رب العلمين! فتلك الخاصية وتجلياتها تعثّر ولو إلى حين،لكنّها تصير جفاءً كجفاء السيل،ومآلا يبقى ظاهراً،ما ينفع الناس! اللهم إنا نعوذ بك من حسد الحاسدين ومن كل تجلّياتهم وشرورهم إنك سميع مجيب! أن الأنانية بجميع تجلّياتها من حسد وعناد واستكبار يجب أن لا تكون عند المسلمين، ولكن حيث أنها واقع ملموس مقيت ومحسوس فأمر غريب ومكروه بل لعجب عجاب!

10. إنّ ترجمة القرآن المجيد بالمعنى تهمل نقل نصوصه وصيغه وما تحمله من المعاني الظاهرة والخفية، حتماً مخلّة به! فكيف يتأتى للترجمة بالمعنى نقل التصريحي والتلميحي منه؟كذلك إنّ الترجمة بالمعنى تصادم وتخالف الحديثين الصحيحين المذكورين آنفاً في 8 أعلاه! والعرب المسلمون الذين يرضون ويستكنون لترجمة القرآن بالمعنى أمرهم فعلا عجب عجاب!

11. هناك معضلة بل معضلات كبرى وترجمة القرآن إلى الإنكلنزية، أوأي لغة أخرى، ألاوهي شح المفردات أوعدم وجودها أصلافي اللغة المترجم اليها بالنسبة لمفردات القرآن وفرة ودقة، فضلا أنها غنية وصفا وتحديدا لرسم صورة المعانى ومراميها نصا وتلميحا! هنا لا بد من الكدِّ والإجتهاد والصبروالإبداع كأكلنزة الكلمة! أي أن تكتب الكلمة بالأحرف الإنكلنزية وبين قوسين يشرح المعنى! مثلا كلمة "بعل" لا توجد كلمة توازيها بالإنكليزية! وعليه: لـ"بعل"[1]=السيد\المالك-\الزوج)=*ba'al* (*master/owner/husband*)! كذلك مثلا لا تستطيع أن تقول مباشرة : **صدق** أو**أحسن** أو**صبر** أو**استغفر**، فلا بد من المداورة! المداورة أن تقول: **الذي قال الصدق**، أو**الذي أحسن**، أو**الذي مارس الصبر**، أو**الذي طلب الغفران**! اللغة الإنكلنزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون فى غاية الصعوبة، وهذا على نقيض العربية التي تتفاقم مفرداتها وتتعاظم معاني تلكم المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنا ل، خصوصا عند من آتاه الله قوة البيان! والقرآن بالكلمة يرسم أدق وأجمل الصور لما يراد نقله، تصريحا وتلميحا! إن معضلات الترجمة لمن أكبر الإشكالات، لكن بالإجتهاد والإبداع تحل كل تلكم المعضلات! أن الجهل بهذا الأمر أوتجاهله فعلا لعجب عجاب!

12. **الكلمة** (أوالحرف) بالنسبة للعربية، علماً أنها كثيراً ما **تشارك** أخواتها فى المعاني العديدة، لكنّها **هي وحدها و لا سواها** التي **ترسم** و **تؤدي** المعنى والمرمى لما يراد. فمثلا:
   - أ. **غاب = لم ير بالعين السويّة لأي سبب!**
   - ب. **إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه!**
   - ج. **تَوارى = غاب الى الخلف عن حياء أو خجل!**
   - د. **خنس = غاب عن ذِلَّة و هوان!**
   - هـ. **غرُب = غاب في مكان بعيد!**
   - ز. **وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!**
   - ح. **أفَلَ = غاب لمعانه أو غابت شهرته أو شأنه!**

وعليه فالكلمات (أوالأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المُعجِبة في أطار جميل! فلواستبدلت كلمة أو حرفاً بـ "مرادف" فلأحدثت خدشاً بليغاً في أحسن الأحوال، و الحقيقة أنّك لربّما غيّرت المبني و طبعاً المعنى و المرمى لما يراد! فالحذرالحذر في هذا الصدد! لذلك فإن ترجمة القرآن بـــ "المعنى" مرة أخرى أقول: "اليست **لا تصلح بل ينبغي أن لا تكون أبداً**؛ ومجاراتها أو الصمت بشأنها بالنسبة للعرب المسلمين فعلا لعجب عجاب!

13. الآن وبعد **عمل دؤوب وابتكارات جديدة،وتجربة أصيلة**، وفقني الله لتحقيق **الترجمة النّصيّة المنشودة**، أي **الدقيقة نصاً وصيغة**، أحمده وأشكره على ذلك! استغرق كل ذلك حوالي **سبعاً من السنين**؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفيرمن الأساتذة "المتخصصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثيرمن المراكزالأسلامية في الولايات المتحدة الإمريكية وأوروبا! أن الحماس والوعود بـ "المساهمة" في هذا العمل المجيد الذي أبداه الكثيروالكثيرممن بحثت الموضوع معه\معهم ليثلج الفؤآد؛ غيرأن التحقيق الواقعي لتلكم الوعود، حتى الآن كان ولا يزال خيبة أمل كبرى! أليس ذلك فعلا عجب عجاب!

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[1] وأحيانا كلمة بعل تعني صنما يعبد=At time the word "*ba'al*" could mean a worshipped idol!

14. وبهذا فإنّني، مرة أخرى، أجدد الكرة بل الكرأت، ومطلبي لكل من لديه العلم والمقدرة **بنفسه أو بمعرفته لغيره**، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الإستعداد بأن أدعوله بخالص الدعاء و **بتعويض جهده و وقته بجزيل من المال** حسبما يرى هو، إلى **عشرة آلاف دولار أمريكي** (سبعة وثلاثين الف وخمسمأة من الريالات السعودية) للساعة الواحدة من وقته، **شريطة** أن عمله **يثري** هذه الترجمة صحة ودقة، على **أسس وبراهين علمية**، وليس من باب وجهات النّظر!

15. إنّ هذه الترجمة (بأحدث تنقيحاتها **4.5**) تحافظ على نصوص وصيغ القرآن السرمدية الصحة و تحاكيها أمانة ودقة، توافقاً وحيطة! **فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة** في القرآن المجيد، فالحمد لله على ذلكم كله! نعم هذه الترجمة **الجديدة** للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلاجدال، **تاريخية**، و**فريدة** من نوعها، إذ **لم يسبق لها مثيل أبداً**، حيث أنها **تختلف** عن سواها **جملة وتفصيلاً!** أرجو الله أن يجعلها أسوة لغيرها لمختلف اللغات!

16. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، و لكنّها **تمت** والحمد لله وله الشكر والمنّه، للنشر والإنتشار بإذنه سبحانه و تعالى! وحيث أنّ القرآن الكريم **انبثق أولاً من بلد مهبط الوحي**، فإنّي أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة **أولاً** من **بلد مهبط الوحي والقرآن** وفي أقرب وقت! وحيث أنّ هذه الترجمة **فريدة والأولى** من نوعها ومن **عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن**، فإنّي أدعو الله أن يتقبّلها و ييسر لها القبول والإستحسان عند أكثر النّاس، وينفع بها الإسلام و المسلمين، بل **النّاس** أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك **نشر وانتشار أحدث تنقيحاتها، ألا وهو التنقيح 4.6.1**، كما أسلفنا، أيضاً **من بلد مهبط الوحي والقرآن**، وعلى الله التكلان، إنه سميع مجيب!

17. وأخيراً أرجو من الله ثم ممن يستطيع أن **يساهم** بشكل أو بآخر في نشر وتوزيع هذه الترجمة أن **يسارع** مساهماً في هذا الخير، **خدمة لكتاب الله و خدمة للإسلام والمسلمين** بل العالمين أجمعين، بإذنه تعالى، والسّاعي في الخير كفاعله، كما هو معلوم لدى أكثر الناس! **فهبّوا** أيها النّاس **هبّوا** للسعي في هذا العمل المجيد **لعلّكم تفلحون ولكتاب ربكم تخدمون وتساهمون!**

و فقنا الله جميعاً لما فيه خير الأسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشر وانتشار كتابه المجيد **بكل اللغات** و**بترجمات دقيقة وصحيحة، لنصوصه وصيغه**، وما ترمي اليه تلكم النصوص والصيغ، نصا وتلميحا! والسلام عليكم و رحمة الله و بركاته.

المترجم

عبد العزيز بن فهد المبارك

تم بفضل الله وهدايته

فالحمد والشكر له.

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ملاحظة

الرجاء الذهاب إلى الرابطة الإلكترونية التالية:

www.qurantranslation.org

التي تربط الموقع الذي فيه سورة **الفاتحة** وسورة **البقرة** كعينتين من "الترجمة النصية للقرآن المجيد"! ومن أهم الأمور في هذا الصدد قراءة المقدمة= *The Introduction* والتوطئة = *The Prelude*، إذ بدون هذه القراءة المقترحة فإنّ القراءة المباشرة، سيكون القارىء **غير مهيأ التيئة الضرورية**، اي التى **لابد منها أولا!** في الـ *Prelude* ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه والضروري لترجمة القرآن!

إن كنت تستطيع أن تقرأ الـ "نداء" الذي يظهر إلى أقصى اليمين في الموقع الإلكتروني، فاضغط عليه وتصفحه، فإن فيه فوائد جمة بالنسبة لترجمة القرآن المجيد وما يلزم في هذا الصدد!

وشكراً، والسلام عليكم ورحمة الله وبركاته.

بسم الله الرحمن الرحيم

عيِّنات من الأخطاء في الـ "الترجمات" الإنكلنزية المتداولة للقرآن المجيد

1.البسملة وهي: بسم الله الرحمن الرحيم.
من أحسن ما علمت وأعجبني بالنسبة للبسملة ما ذكره العلا مة والمفسر الكبير الإمام القرطبي حيث يقول، رحمه الله، في المجلد الأول من أحكام القرآن:
"بسم الله الرحمن الرحيم
وفيها سبع وعشرون مسألة:
الأولى، قال العلماء: " بسم الله الرحمن الرحيم" البسملة هي "قَسَمٌ من ربنا أنزله عند كل سورة، يقسم لعباده إن هذا الذي وضعت لكم يا عبادي في هذه السور حق، وإني أفي لكم بجميع ما ضمنت في هذه السور من وعدي ولطفي وبرِّي." "فمعنى "بسم الله"، أي بالله...أي بدأت بعون الله وتوفيقه وبركته..."
فللقسم بالأنكلنزية يقال: "By" وليس "In the name of"! والنص العربي ليس "In the name of"!

إنّ ما ذكرت أعلاه هو بإيجاز ما أريد قوله في هذا الصدد، وهناك تفاصيل أخرى نذكرها عند اللزوم!

و عليه فالبسملة ليست: في الأسم من الله الأكثر فاعل خير\محسن الأكثر راحم\رؤوف\شفيق
(In the name of Allah the Most Beneficent, the Most Merciful)

ولا هي: في الأسم من الله الفاعل خير الراحم
(In The name of Allah, the Beneficent, the Merciful)

ولاهي: في الأسم من الله بالكلية راحم، خصوصاً راحم
(In name of Allah, the Entirely Merciful, the Especially Merciful)

ولاهي: في الأسم من الله أكثر طيب\لطيف\كريم\مفضال، أكثر راحم
(In the name of Allah, Most gracious, Most Merciful)

وكذلك كلمة Merciful، التي وردت فيها جميعاً، صفة وليست بإسم! و"الرحيم" توكيد لـ "الرحمن"، الذي هو إسم علم. "قل ادعوا الله أو ادعوا الرحمن" (الأسراء:110).
"الرحمن علّم القرآن" (الرحمن: 1). ليس في الوجود ما يسمّى الله إلاّ الله! كذلك ليس في الوجود ما يسمّى الرحمن إلاّ الرحمن، سبحانه وتعالى!

وكذلك فلا ينبغي ترجمة الله بـ "God"، خصوصاً أنّ كلمة "GOD"، حسب تعريف القاموس الإنكلنزي: تعني من جملة ما تعني **شخص** يملك قوة استبدادية، وتعني أيضاً **إنسان** له جاذبية بدنية فوق العادة!

2. اللغة الإنكلنزية ليس فيها كلمة "ذلك"! الذي فيها هو: هذا وذاك! فجميع "الترجمات" المتداولة تقول "ذاك الكتاب" بدلاً من ذلك الكتاب! وذاك لا تفيد معنى "ذلك"، حيث " ذلك" تفيد البعد والعلو؛ فهذا الكتاب نزل من العلو البعيد لمكانته العلية في السماء والأرض!

3. "الترجمات"تلك لاتميز بين:الشك والريب،فتقول"كتاب لاشك فيه"بدلاًمن"كتاب لاريب فيه"!
4. "الترجمات"تلك تقول:"لكن حين يكونون لوحدهم مع شياطينهم"بدلاًمن:"إذا خلوا إلى... "! فالبون شاسع بين "مع" و"إلى"، إضافة إلى:"إذا خلوا" وقولهم:"لكن حين يكونون لوحدهم..."
5. "الترجمات" تلك لا تميز بين يذبحون ويذبِّحون!
6. "الترجمات" تلك لا تميز بين يقتلون و يقتِّلون!
7. "الترجمات" تلك لا تميز بين يقبل و يتقبّل!
8. "الترجمات" تلك لا تميز بين بلى و نعم! وهذا أمر فظيع جداً! فمثلاً الآية 172 من سورة الأعراف، "الست بربكم قالوا بلى"؛ تلك "الترجمات" تقول: "الست بربكم قالوا نعم"(نستغفر الله عن ذلك)!و"بلى"وردت في القرآن المجيد أكثر من **20**مرة!
9. "الترجمات" تلك لاتميز بين الزرع و الحرث!وفي بعضها:"في بين الإثنين أجلسنا حقول ذرة"!
10. "الترجمات" تلك لا تميز بين جعلنا و وضعنا و أجلسنا!
11. "الترجمات" تلك لا تميز بين السفه والجنون!
12. "الترجمات" تلك لا تميز بين السنة، والعام، و الحول، و الحجة!
13. "الترجمات"تلك لا تميز بين الوقت،والدهر،والعصر!(كلمة"زمن" لم تردفي القرآن)!
14. "الترجمات"تلك لا تميز بين المرء،و الرجل،و الشخص،و الإنسان!
15. "الترجمات"تلك تترجم "الله أكبر" بـ "الله الأعظم"؛ كلمة "أكبر" تعني من جملة ما تعني الأول، الذي لا شيء قبله، وكلمة "الأعظم" لا تمت لمعنى الأول بشيء من قريب أو بعيد!
16. "الترجمات"تلك تترجم "في أدنى" بـ "بالقرب\الأقرب"وبذلك أفقدوا الكلمة من معناها العلمي الإعجازي، الذي تبدّى بعد أكثر من الف عام من بداية الوحي بالقرآن!ولربما المزيد فيما يلي من العصور وتطور العلوم!
17. "الترجمات"تلك لا تميِّز بين صبّ و أفرغ وسكب!
18. "الترجمات"تلك تترجم "اليمّ" بـ "البحر"، والأمر ليس كذلك بالنسبة للقرآن،إذ اليّم هو النهر، الذي القي فيه تابوت موسى، وهو نهر النيل، وماء النيل عذب!
19. "الترجمات"تلك لا تميّز بين: أتى وجاء و حضر مثلاً، والفروقات هنا كثيرة ومهمة!
20. "الترجمات"تلك لا تميِّز بين الضياء و النّور؛ والفرق بينهما شاسع!
21. "الترجمات"تلك تترجم الـ "آية" بـ verse، و كلمةverse تعني بيتاً من الشعر أو شطراً منه! أو جملة من "الكتاب المقدس" عند المسيحيين، أي "العهد القديم" أو "العهد الجديد"! والقرآن يقول: "وما علّمناه الشعر " (يس:69)؛ "وماهو بقول شاعر" (الحاقة 41).
22. "الترجمات"تلك لا تميِّز بين كرّم و شرَّف، والفرق كبير!
23. "الترجمات"تلك لا تميِّز بين المالح و الأجاج والفرق كبير!
24. "الترجمات"تلك لا تميِّز بين اجتباه واختاره والفرق كبير!
25. "الترجمات" تلك لا تميِّز بين لك و إليك والفرق كبير!

26. "الترجمات" تلك لا تميِّز بين بعث و أرسل والفرق كبير!

العيِّنات المذكورة أعلاه لم ترتب ترتيباً أبجدياً ولا حسب الأهمية، إنّما حيث ما تبادر لذهني وأنا بصدد ذكرها! وطبعاً هناك الكثير والكثير ولكني أكتفي بهذا القدر الآن، وعند اللزوم نأتي بأكثر، أن شاء الله!

فقصاري القول في تلك "الترجمات"، بل أدهى وأمر، أنّها لم تتقيد لا بنصوص القرآن ولا بصيغه! فقد حذفت كلمة وكلمات مما جاء في القرآن وأضافت كلمة وكلمات بما لم يذكره القرآن، وحورت كلمة وكلمات بخلاف نص القرآن! ومن هنا فإنك تكاد لا تجد في أي من تلك "الترجمات" جملة واحدة من كلمتين فأكثر **تطابق** ترجمتها النص القرآني المجيد، من حيث: صيغة **النّص، الفعل** (المبني للمجهول\للمعلوم\المتعدي\اللازم)، **الأسم، الحرف، الصفة**، بل حتى **المعنى**، حيث تجد **نقيض** ما يقوله القرآن الكريم في تلك "الترجمات"!

لا شك أن الذين قاموا بتلك "الترجمات" اجتهدوا ما وسعهم إجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى! وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لابد أن يحق، أي **لا بد** من **تصويب العمل لأقدس وأعظم وأصح كتب الأرض إطلاقاً!** ولأنّ فيه العلم والتعاليم لخير الدنيا والآخرة للبشرية من لدن العزيز الحكيم!

إنّ النص والصيغة في القرآن أو الحديث الصحيح\الحسن لهما أهمية قصوى! هنا جدير بنا أن نتذكّر حديث: " نضّر الله امرءا سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه".
" فوعاها ثم نقلها كما سمعها..." أي **فهمها** و**استوعبها** أي حفظها في وعيه أي عقله؛ "ثم نقلها **كما سمعها**"، أي **بلا زيادة ولا إنقاص ولا تحوير** (أي تغيير) **لنصها** و**صيغتها!** وكذلك حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيِّك الذي أرسلت"؛ ولماّ أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت"؛ فصححه المصطفى صلى الله عليه وسلم، بأن قال للصحابي: "...ونبيِّك الذي أرسلت"! وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن **النّص والصيغة** لهما **أهمية كبرى** بالنسبة **للحديث**، وهما **للقرآن أهم وأكبر!** فلا بد أن نرعوي!

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بسم الله الرحمن الرحيم

تنبيه!

إعلم أيها القارىء العزيز أنّ **نص** القرآن و**صيغتة هما** في **منتهى البلاغة ودِّقة البيان!فلازيادة ولانقص ولا مترادف** في القرآن! و**كل مفردة في القرآن لذاتها مقصودة لتؤدِّي صورة معينة ومنشودة!** في **نص القرآن** و **صيغته** يكمن **كنزه الأكبر و معجزاته العظمى و الدّائمة!** وبهذا **فلنصه وصيغته قدسية فريدة!** وهو **لكل البشرية**، وعليه **لا بد من ترجمته، ترجمة دقيقة النص و الصيغة وخالية الدَّنِيَّة**[1]، **لمنع النّقص و الزيادة و التحوير، الآفات الملازمة حتما لـ "ترجمة بالمعنى"، كما هو الحال بالنسبة لجميع** "التراجم" المتداولة بين النّاس منذ أمد طويل، و المعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى! تلك "التراجم" **أهملت نّصوص القرآن و صيغه**، و**بذلك أفقدته كنزه الأكبر و معجزاته العظمى و الدّائمة!** إذ أهي **لاتصلح البتة، جملة و تفصيلا**، إذ يكاد يصعب، إن لم يستحيل إيجاد جملة من كلمتين، في أيٍّمنها، تطابق النّص الكريم، أضافة **لكثرة** الأخطاء **القاتلة** التي تعمّها كلّها!

إنّ **في نص** القرآن **يكمن** العجب العجاب، حيث فيه **البلاغة و البيان و الكناية و المجاز!** وفيه **الإعجاز اللغوي المنقطع النّظير في كل زمان!** وفيه **الإعجاز العلمي في مختلف المجالات ولكل التطوّرات**، وفيه **المعجزات التي تظهر مع تطوِّر العلوم وتقدم العصور!** و **هو حمّال للمعاني المتعددة و المرامي الظاهرة و الخفية!** فهو **محكم البنيان**[2] **(لا البناء، كماقد يبدو للبعض) في اجماله و دقيق الدلالات في تفصيله!** فيه **التقديم و التأخير**، الذي بدوره يؤدي الى **اختلاف المعاني والمرامي**، المستوخاة من ذوي الألباب! مثلا: **"لا يقدرون على شىء مما كسبوا"** (البقرة:264) و**"لا يقدرون مما كسبوا على شىء"** (إبراهيم:18). أو **"مواخر فيه"** (النّحل:14) و **"فيه مواخر"** (فاطر:12). فمن كلماته **تؤخذ العقائد و تبنى الأحكام. نظمه يدر بالمعاني و المزيد**. ترجمته بـ "المعنى" **"مخلّة بنّصه المحفوظ("و إنّا له لحافظون"** الحجر:9). و **مفسدة لمعانيه الدقيقة و مراميه المنشودة**. وعليه ترجمته بـ "المعنى" **ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً!**

المترجم\تم بفضل الله و هدايته\فالحمد و الشكر له.

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[1] **أي الخصلة المذ مومة**، من كلمة قالها الفاروق عمر بن الخطّاب: **"علام نعطي الد ّنَيَّة في ديننا"**، حديث الحديبية. **راجع لسان العرب**

[2] **البنيان هو ما كمل بناءه فهو لايتبدل، (مثل "البنيان المرصوص"). أما البناء هو الذي يبنى، أي في مراحل التطور، مثل "السماء بناءً"، فالسماء في توسّع دائم!**

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The Multitudinous Mercy Giver*)

Annotation!

Dear reader: please known that the diction of The Qur'an is phrased in *most* ultimate *precision* and *terseness*! Each word in it is *intended* for *itself* to convey a *specific-message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms! It is sacred and unique! It is for the *entire humanity*! So its translation is a *must* and also *be verbatim and taintless*!

All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey the *exact* text of The Qur'an, in whole or in details! It is difficult, if not impossible, to find a sentence of two words in *any* of them that *exactly corresponds* to the munificent text (of The Qur'an). This is in addition to very many *fatal flaws ubiquitous* in all of them!

All that, because such "translations" have *ignored* the *verbatim* phrasing of The Qur'an, and so had *deprived* it of its *biggest treasure* and *greatest multiple marvels*! In its *verbatim* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and times! Also in its *verbatim* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras! In it too is the wondrous scientific-nature in various disciplines and for all developments; it is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent! It is *perfect* in its construction as a whole and *meticulously precise* in its details! In it are the precedences and the deferments, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects! From its words *sacrosanct* faiths are taken and the *religious* rules are derived! Its diction is *abundant* with meanings and the *augmentations* thereof! So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications! Hence, its translation by "meaning" is not only *unfit* but *should never be*!

The Translator/by Allah's munificence & aright-guidance/praises & thanks to Him.

Formidable but ***surmountable*** impediments to the translation of The Qur'an!

1. There are *formidable* but fortunately *surmountable* impediments to the translation of The Qur'an to *any* language! Yes *formidable* but with *diligence*, *patience,* and *innovation* such impediments are *not* impossible to overcome, as we shall show below!

2. Until now, March 31, 2008, unfortunately there is *not in circulation a single* good, i.e. *precise verbatim* translation of The Qur'an in *any* language! Such a fact is an *unusual* phenomenon if not a strange *anomaly*! Yes *unusual* because:
   (**A**) currently Muslims are over 1.5 *billion* world-wide and are, at least numerically, *rapidly rising in every locale all over the globe*! (**B**) The overwhelming majority, of such Muslims, does *not* speak Arabic (*language* of The Qur'an), but does *communicate or understand* English in one form or another! (**C**) For the last *three hundred* years or so the English language had *dominated* and it *continues* to *dominate* the global spheres of communications! So it seems obvious that: it was *incumbent* on the *Muslims*, particularly *Arab-Muslims*, to have had in place a *precise* English translation of The Qur'an for the *non-Arabic* readers, a *long time ago*, especially in light of two *significant* facts:
   (**i**) The message of Islam is for the **entire** human race! Allah in The Qur'an addresses His Messenger Mohammad (SAWS) of this message says:

   "And not We sent you^{g} except *ka'fatan*[1] (*sufficient and necessary-universal-ever-altogether-gatherer/absolute restrainer facing disbelief*) for the mankind". (S34:28).

Thus, since Mohammad (SAWS) was sent to **universally check/restrain disbelief and emphasize belief in Allah alone** among **all** and for **all** peoples, so his **message** should be **imparted/imported** to the **entire** human race in *their* respective *languages* by means of precise and proper, i.e. verbatim translation of The Qur'an and good *hadeth*!

(**ii**) The Qur'an *charging* the (*Arabs*-Muslims) to carry out such a solemn task says:
"And verily it^{x} (*is*) surely a *thekron*^{x} (*repute/message/Qur'an*)^{x} for you^{g} and for your^{n} people; and will (*be*) questioned you^{z}". (S43:44). [This "it^{x}" means The Qur'an].

But regrettably *Arab-Muslims* had *defaulted* vis-à-vis rising to the *challenging task* until now!

3. Currently there are about a dozen or so of the commonly known: "Translation of the Meanings of the Qur'an"! Any *informed* reader would be very hard pressed to find a sentence of *two words* or more in *any* of such "Translation of the Meanings of the Qur'an", which *exactly* corresponds to the text of The Qur'an! Yes, The Qur'an encompasses *multiple* meanings, but *none* of such "Translation of the Meanings of the Qur'an" exactly represents such meanings! That is because such "translations" are *fatally flawed* in *whole* and in *detail*! Perhaps, as claimed by some, because most of the translators of such "translations" are *not* of Arabic extraction, and the very few among them that *are* (of Arabic extraction), did *not* fare any better as they in turn *uncritically* adopted their predecessors' *fatally flawed* method! As a matter of fact, some **noted Arabic linguists** are of non-Arabic origin! Hence, I believe that such translators did **not thoroughly** and **meticulously** pay attention to the **linguistic precision** of The

[1] The word "**كافة**"=*ka'fatan* is the *intensive* form of **كااف**=**جامع** the **ـة** in **كافة** is for *intensity*, like it is in **علأمة**! See **اللسان**.

Qur'an! That is why those translators had engaged in *editorialization* by *adding* words *not* stated in The Qur'an, by *omitting/deleting* words *stated* in The Qur'an, and by *altering* words/phrases in ways that are *unbefitting* to the text of The Qur'an! Worst of all when they even conveyed the *opposite* of what The Qur'an says! This all amounts to an *unintended alteration/adulteration* of text The Qur'an! One of many examples of such *unintended consequences* is where they *all* had substituted the word "yes" for the word "*bala*,"[2] (*bala=certainly-not*), wherever the word "*bala*" happened to occur, i.e. in *dozens* of times in The Qur'an, thereby giving the *opposite* meaning of what The Qur'an says! All that because in English there is *no* word that *exactly* corresponds to "*bala*" *per se*! Let's take one example of this: The Qur'an says, as Allah addresses Adam's progeny:

"Am I not your Lord; said they: *bala* (*certainly-not*)" (S7:172).

All those "Translations" say "yes", for "*bala*", giving the *opposite* meaning of what The Qur'an says! Clearly those translators were *unaware* of the *exact* meaning of "*bala*" (*like many, many other words too*), so the *uninformed/objectionable-substitution* was made in *all* of those "translations"! Thus, the *omissions/deletions*, the *additions* and the *alterations* of the text of The Qur'an introduced in those "translations" rendered them as *fatally flawed,* resulting in the *unintended/at-times-vile-consequence* of the sacred Qur'an! There are *objective* reasons for such *fatal flaws*! The reasons are *linguistic* and *historic* in nature! Let us examine both!

Linguistic Reasons

4. Let us begin with the *linguistic* reasons. Listed below are *four fundamentals* and *their corollaries*!

4A. The diction of The Qur'an is *made Arabic*; that is in *specific linguistic formulation*, importing very *significant implications*!

First fundamental is that The Qur'an is *made Arabic*!

"Verily We made it^x Qur'an^x Arabic..." (S43:3).

(The superscript "^x" on it^x says that this "it^x" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic! There are *no synonym* in The Qur'an! Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts/imports! That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in The Qur'an! Words in The Qur'an have *personalities of their own*! Take for example the very first word *revealed* and *enunciated*: "إقرأ" = let-read [*you*^s]! This *single* Arabic word is a *whole sentence*, as we shall show shortly! In all the "Translation of the Meanings of the Qur'an" as well as various noted scholars and writers, this word is rendered by *all of them* as: "Proclaim" or "Recite" or "Read"! Clearly it is neither "Proclaim" nor "Recite" *per se*! So let us *dispose* of both immediately. The closest is "Read"! But "read" *by itself* is a

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[2] The word "*bala*" *literally* means: *no-certainly*! However, I chose to equate it to "*certainly-not*". It is *not* synonymous with "yes"! Surely "*bala*" *imperatively* carries *two distinct functions*: (1) it *negates a previously stated negative statement*, i.e. negating a negative = turning it into a positive; and (2) it *confirms such a negation*. Hence "*bala*" imparts a *specific* negation and a *conditional* confirmation! Such *dual* and *special* function characteristic of "*bala*" are *completely lacking* with respect to the word "yes"!

present tense, meaning: *to* utter *to* render aloud, *to* decode, etc…. This Arabic word "إقرأ": (i) *explicitly* imparts an *imperative command* to read (ii) and it is *directed from a speaker* to *a single, present*, *implicit*, *addressee*, (iii) the *addressee* is a *masculine* gender! The word "you" in English could stand for: *masculine*, *feminine*, *singular*, or *plural*, posing an *unacceptable ambiguity* in Arabic! Therefore, the task is to *eradicate the ambiguity*, and to *incorporate* all these four factors together in order to convey *exactly* what the word stands for, *immediately* from first look/exposure! To do that: (a) we *prefix* the word "let"= *command*: make or cause, to the word "read" becoming let-read; (b) *superscribe* the word "you" with an "s" *restricting* it to be for the *masculine, singular, present, addressee* = you^{s}! (c) Since this pronoun in Arabic is *implicit* =*implied* = *hidden* it is *bracket* = [you^{s}] and *italicized*, becoming: [*you*^{s}]! So the whole would stand to be:

Let-read [*you*^{s}] = "إقرأ."

4B. **High *precision* in the diction of The Qur'an *requires* high *conformity* to it!**

Every word in The Qur'an is *very precise* and *highly designative;* hence*, requiring* a *conformity* to both aspects! Diction of The Qur'an is *complete and complements itself,* i.e. it *specifies* what it *generalizes* previously and *vice versa*! In other words, *ultimately* The Qur'an *explains itself* by i*tself*! So it is *quantitatively complete*, *qualitatively perfect*, *and proportionally balanced*! Its sentences are *rather terse* and *differentially definitive*! Hence, they are *very descriptive and rather specific* in *portraying* the *explicit/implicit* messages! The diction of The Qur'an contains *no verbiage nor does it lack any additional* words or phrases to convey its messages! This diction is *comprehensively: explicative, implicative, connotative and distinctive*!

The diction of The Qur'an is *totally devoid of all mistakes/shortcomings whatsoever*! That is why it posed *explicit* challenges to the well-known linguistic luminaries, poets, and scholars over the millennia to find *any* fault of *any* kind in it! Its *elegance* and *eloquence* are *beyond* description for *anyone well versed in Arabic*! All around it is *unique*, *unmatchable and incomparable* to all writs of all times!

Obviously human knowledge and mind are *time-oriented*, *experiential*, and thus *inherently deficient*! So due to such obvious *limitations*, both *compare-not* to the *perfect, complete and absolute divine foreknowledge* of Allah Who revealed the text of The Qur'an! Because of such *perfect, complete and absolute divine foreknowledge* The Qur'an *precedes* or *predates all* fields of human knowledge with informations decades and even centuries before such informations become known or discovered!

No written text *defied corruption* over the millennia as The Qur'an! Therefore any human tampering *intended* or *not*, with *any* word of The Qur'an, would *immediately be found*, *stigmatized as incorrect*, *besides being considered sinful corruption of a sacred Book*! The *text* of The Qur'an is *eternal* and *not* subject to *any* change! It meaning(s) is/are *miraculously merited*! Because time and again the *progress of the sciences* breaks *newer meanings* heretofore *not* known in its *constant* text! That is why it is of *utmost importance* when translating The Qur'an to *adhere to its precision* by *endeavoring for highest conformity* to its text, i.e. *verbatim* translation, as *nothing* else will do!

4C. Diction of The Qur'an is rendered in *Arabic-Tongue* Expression!

Second fundamental is that The Qur'an is *rendered* in *Arabic tongue* expression, i.e. *idiomatic Arabic*! In this regard The Qur'an says:

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic…." (S16:103).

Arabic tongue-expression (= *idiomatic* Arabic) means combining one Arabic word with another and the result is a meaning which *neither* one *conveys*, i.e. *elegant* metaphors and *eloquent* figures of speech! For example: "the path's son" *means* "the traveler"! There is no *path*; there is no *son per se*!

Another example: "[*He*] eats his dead brother's flesh" *means* He *slanders* another person! There is no "*eating*", there is no "*flesh*", and there is no "*dead brother*" *per se*! (In Arabic the pronoun "*he*" is *implicit*, so it is in *italicized* and *bracketed*)! Such lofty expression is to *abominate*, *execrate* and *detest* slandering! The Qur'an contains *myriads* upon *myriads* upon *myriads* of such *lofty* and *sublime*, *elegant* and *eloquent* Arabic tongue (*idiomatic*) expressions!

So one has to be very familiar with such Arabic *idiomatic* expressions to know and translate the *exact meaning/meanings* (*implications*) of such expressions that are very *rife* in The Qur'an! There are numerous books dealing with such expressions! Clearly, English has "English-tongue" (=*idiomatic* English)! For example: *troubleshooter*, *cakewalk*, *circle the wagons*, *soapbox*, etc! So, if one is *not* fully familiar with such expressions he/she cannot *translate* them properly and appropriately!

4D. Allah descended the diction of The Qur'an *by Arabic-rule*!

Third fundamental is that Allah descended The Qur'an *by Arabic-rule*!

"We descended it[x] (*by*) Arabic-rule[3]! (S13:37).

By Arabic *rule*, means *following Arabic language rules* of *grammar and conjugation*, *morality* and *wisdom* of the Arabs, *as polished* and *improved* by *divine intervention*[4]! Because the diction of The Qur'an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur'an would *not be correctly understood*, *let alone be translated*! There are many *specialized* books dealing with such topics, especially books of إعراب القرآن =*desinential-inflection* of The Qur'an, i.e. dealing with *every word* and *its place* in the sentence!

4E. Diction of The Qur'an directs that *Sha'rey'ah* dicta be followed!

Fourth fundamental is: ***Sha'rey'ah* imperatives** that are the **religion's constants! *Sha'rey'ah* imperatives are religiously defined and are ubiquitously accepted,** in terms of what is: **lawful or unlawful, taboos or sacrosanctities**! This fundamental is the **most** basic and pivotal pillar; most essential and cardinal corner-stone in

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3 See the *Lexicon* attached to this translation for an elaboration. The word *rule*= "**حكماً**" is *adverbial* in Arabic, so it is *approximated*, i.e. making it *adverbial-equivalent* by preceding the compound-word "Arabic-rule" with "*by*"!

4 See the *Lexicon* attached to the *Textual Translation Of The Qur'an* for elaboration and explanation of this point.

Sha'rey'ah **law, which is 100% Qur'an-based**! From The Qur'an spring **all** teachings of how to worship Allah according to **His Criteria of prescription** and **proscriptions**! Here is an example of ***Sha'rey'ah*** **imperative**:

Prayer! Linguistically speaking, **Prayer** means **invocation** or **place** for praying! But by ***Sha'rey'ah*** **definition, ubiquitously accepted**, **Prayer** is: (1) to have ***ghusol*** **(prescribed bathing)** or ***wodho'a*** **(simple prescribed cleansing)**, (2) entering into the praying by enunciating: "***Allaho Akbar***," (3) doing all the **prescribed** rituals and bodily gestures, and (4) exiting from it by enunciating: "***As-Salamo Alaykum wa Rahmato Alla'he***!" Or take this ***Hadeeth***[5]: "Let[*you*[s]] Plump-for/stand-by your brother, [*he*] (*is*) wronger or wronged!" (In Arabic, **grammatically** speaking, "you" is **singular**, **masculine** and **implied**, so it is **bracketed** and **italicised**; also the word "is" does **not** appear in the **Arabic** sentence, so it is enclosed in parenthesis! See Section 5C below for elaboration)!

4**Ei**. Clearly standing-by your brother when he is **wronged** is **obvious** and **advisable**! As such "standing-by" is **foiling** the wrong and **upholding** justice! But how does that square and logically **justly** suits when the brother is **the wronger**? Here is where the **supremacy** and **loftiness** of Islam **conspicuously** shine! As the **meaning** of "*standing-by your brother*" is: to **stop** or **prevent him** from wronging ***beforehand*** i.e. ***forestalling*** him from wronging to begin with! O, Allah! Exalted and hallowed is Allah! He Who taught the human what the human does not know! (See 5B below for elaboration)!

4**Eii**. ***Sha'rey'ah*** **laws** are **Qur'an-based** and originate: **new** horizons of **teachings** and **understandings**; **new** concepts, **new** approaches, **new** perspectives **all around** for **life** and **living** in the universe and its **entire** contents! So, common sense, customary, traditional, and logical "**givens**" **all** are **divinely uplifted, redefined, reformulated** and get **ubiquitous acceptance** by **all** believers in Islam! So all **taboos/sacrosanctities** are **divinely** based!

So based on the aforementioned, **Islam** is the **core** message of The Qur'an, calling for: **truth** and **honesty**, **universal peace** and **justice, mercifulness** and **forgiveness** for **all** peoples, **cooperative brotherly existence/coexistence** with **every-thing** in the universe! **Lofty and upright manners**, **bounteousness for** and **honoring** of the **guest**, **protection** of the **neighbor**, **fulfilling one's contracts, satisfying obligations towards parents and kin**, **no coercion in religion**, for **each is their own religion**! In such existence/coexistence, **personal freedom** is upheld **supremely**, subject **only** to **Allah's Criteria** of **prescription** and **proscriptions, all** for **worshipping Allah alone** and for the **common good of all**! The Qur'an is absolutely **amazing**, as it **aright-guides** to "**which is upright-straight**" (S17:9)! The Qur'an: "**is an exposition for everything**" (S16:89)!

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[5] *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*

Clearly its **marvellousnesses are eternal**, as stated by some ancestors! **Historically** and as **all** the **sciences progress** The Qur'an **proved** to be **factually correct**! It certainly is the **most amazing** book on the face of the globe (see Section 4B above)!

5. There are three *corollaries* for the aforementioned four fundamentals!

In *addition* to those *four*-**fundamentals** there are *three* **corollaries** that follow from those *fundamentals*! In order to *exactly convey* the rather *terse* and very *meticulous* text of The Qur'an, *conveying* it in its Arabic *sense* and *flavor* English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized* as *needed* to best *approximate* the *Arabic* text!

5A. First Corollary: is that of *transliteration*, that is when there is a word that does *not* have an English equivalent, it must be *transliterated*, i.e. written in English alphabet and *parenthetically explained*! For example: the word "**بعل**"="*ba'al*^{x}" =(*owner/lord/master-/husband*)^{x}, it could also mean a "*worshipped idol*," depending on the context! Obviously, no *single* English word would convey the *various meanings* of "*ba'al*^{x}" *per se*! So *transliteration* becomes a *must*! There are numerous examples in this respect vis-à-vis the entire diction of The Qur'an!

5B. Second Corollary: is that of *feminizing* the *feminine* and *masculinizing* the *masculine*!

Unlike English words that are *neutral*, save a handful of pronouns, all Arabic words are *gender-sensitive*, i.e. *all* are *masculine* or *feminine*! So for proper translation of The Qur'an, many words must be *masculinized or feminized* as *needed*! This is *especially important* with respect to the *pronouns* as they *refer to their respective antecedents or vice versa* giving rise to a great deal of *implications* with respect to *many statements* in The Qur'an! This is rendered by *superscribing* an "x" for *masculinizing* and a "w" for *feminizing* words. Example: tree^{w} or pen ^{x}!

5C. Third corollary: is *specifying* all *pronouns*! For example: The *addressee* pronoun "you" in English could stand for a *singular*, *masculine* or *feminine*, or for the *plural masculine* or *feminine*! In Arabic the *form* for each of the aforementioned is *different*! For example: "you" with a superscript ^{s}=you^{s} stands for the *singular*, *masculine*; *present*, *addressee*; whereas "you" with a superscript ^{f}=you^{f} stands for the *plural masculine, present, addressees*; and "you" with a superscript ^{g}=you^{g} stands for *masculine*, *singular, present, addressee*, *connected/-explicit*; and "you" *bracketed and italicized* = [*you*^{s}] for *masculine*, *singular, present, addressee*, *implicit*(*hidden*); and you^{y} stands for the *singular*, *feminine*; *present*, *addressee*; you^{mn} for *plural*, *feminine*, *present*, *addressees*! See table of the *superscripts* (about 20 in all) for the *entire* translation of The Qur'an! Since all are *repetitive*, *particularizing* and *explanatory*, soon they become *familiars* and most helpful to the reader! Any page of this translation contains a number of such superscribed words.

6. By now, it is already established historically and scientifically that the *progress of time and the sciences* bring forth *multiple newer* meanings to the *constant* text of The Qur'an! Since this translation *adheres* to the *verbatim* formulations of The Qur'an, such

forthcoming-/anticipated multiple newer meanings are *certainly highly valued assets and so* are *well safeguarded*!

7. All renditions of the "Translation of Meanings of the Qur'an" are *useless* for *precise*, i.e. *full and faithful*, *conveyance* of the *verbatim,* translation of The Qur'an or its *messages*, *especially implied* messages! All such renditions are in *complete* oblivion/neglect of all the above-mentioned *imperative fundamentals* and their *corollaries*! That is why it is rather difficult to find in *any* of them a sentence of *two-words* or more that *corresponds* to the *exact* text of The Qur'an!

Apparently renderers of such "translations" *were* completely *unaware* of/about those *fundamentals and their corollaries*! Why so? Good question! Because each did *not* examine the *distinctive characteristic* of *each* word/phrase in *every* sentence of The Qur'an! I cite *unawareness* because I cannot imagine even for a minuscule of a moment that anyone honored to translate The Qur'an in any way, form or shape, to *intentionally* make such vile-mistakes, by saying what The Qur'an does *not* say, or *not* say what The Qur'an *does* say! Even *worst*, conveying exactly the *opposite* of what The Qur'an says instance, after instance, after instance! Additionally, I believe by and large they were all victims of a prevalent *myth/misunderstanding* (see Historic Reason below) regarding the translation of The Qur'an! That however does not absolve their *inexcusable indifference* towards the *precise* meaning of *each word/phrase* of each sentence in The Qur'an! In *conclusion* I pray for every-one of them and remain convinced that they, Allah willing, *all are worthy* of Allah's rewards because they did their *best* and exerted their *utmost* to do their works, whatever their products happen to have become!

Historic Reason

8. So far we have covered the *linguistic* reasons, for lack of a *precise* English translation of The Qur'an! Of course there is one single, but overwhelming *historic reason* that of a notorious *myth,* purporting that The Qur'an is *not translatable* or *should not be translated*! For a long time at worst this *myth* or at best this *misunderstanding*, prevailed among a large number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another, and apparently never bothered to *verify* such a *myth/-misunderstanding*!

Repeatedly, I tried *to no avail*, to find the *origin* of such a *myth/misunderstanding* victimizing so many peoples who should know *better*, understand *better*, and reason *better*! When proponents of such a *myth* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some-times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time! Zayd Ibn Thabit had to learn the Persian language, the Roman language, the Ethiopian language, and the Coptic language!

There is *no* true or a good *Hadeeth* substantiating the claim that translation of The Qur'an is *not* allowable! Nor is there any *Ayah* in The Qur'an which disallows the translation of The Qur'an! The reason for such *non-existence* of such an *Ayah* or a *Hadeeth* is: that would be *irrational*! And irrationality is *absolutely antithetical* to the nature

of Islam, its Messenger (SAWS) and The Qur'an, as all are of the *most sound rationality and good common sense* for all to appreciate and examine! Time and again The Qur'an urges: *reasonable reflection*, *rational thinking*, *sound cerebrating*, *judicious pondering*, *valid rumination*, etc! Thus, The Qur'an should be presented in the *precisest* translation to *every* living language! Muslims are *commanded* to *peacefully* and with *utmost wisdom to invite all peoples to embrace* Islam on *voluntary* bases by *everyone*, i.e. through *persuasion*, *good logic and good deeds*! As on the Day of Judgment *only Islam is acceptable*!

"Verily the religion *enda* (*by Rule of*) Allah (*is*) [the] Islam" (S3:19)!

"And whoever *yabtaghey*[6] ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him], and [he] (*is*) in the Hereafter[w] of the losers". (S3:85)!

9. Clearly, The Qur'an is the *most sacred writ* of Islam! So its messages are *explicatively/-implicatively sensitive*! Thus, its translation *must be precisest*! Hence, how could intelligent people *embrace* Islam and *be fully aware of it and all it imparts* to them and their lives without a *verbatim reading* of its *most vital Book*, The Qur'an? Obviously such a reading would *ideally* be *best* in a language of *their own*; or done in a *most authentic, correct, reliable and precise* translation! Also sequel to that, *everyone* will come to know that *recitation of The Qur'an* is a *worship to Allah*! But *such* a worship *must be rendered* in *Arabic*, the *original language* of The Qur'an! So, there is *no*, as there could *not be*, any rationale/excuse for the afore-mentioned *myth/misunderstanding* claimed by some to continue!

From a present day perspective!

10. Let us assume a speaker gave a *pivotal* speech to a large gathering of people and a certain reporter reported that speech by "meanings"; that is "meanings" according to *his/her personal* interpretation/understanding. Other *attendees* of the speech and *readers* who read the speech as reported *verbatim*, as well as some "facts-checkers" *all* took strong exceptions to that reporter's reporting by "meanings"! Clearly from such a scenario the reporter's reporting by "meanings" of the speech is *unacceptable*, to say the least! This, by and large, is the case of The Qur'an with respect to the various "Translation of the Meanings of the Qur'an" currently in circulation! That is to say: *none of them is acceptable* with respect to *true* and *faithful* conveyance of the *actual text* of The Qur'an, which is *embodying* the *right* and the *truth*, *how to live life with all Allah's creatures*, *under* His Criteria of *prescriptions* and *proscriptions*! Hence, how can we *accept* or be *complacent* to a *flawed* translation of The Qur'an? Until now, that was the case but no more, Allah willing!

Conclusion

11. Translator of "The Textual Translation of The Qur'an The Supreme" sincerely believes that *this* translation is so far, the *best* possible translation! It *endeavored to faithfully* and *appropriately* correspond to the *verbatim text* of The Qur'an! In it is neither an *added* word *not* in The Qur'an, nor a *deleted/omitted* word The Qur'an *mentions*! In it there is no *alteration* of *any* word or phrase stated in The Qur'an! It is *faithful* even to the *formulation* of the diction of The Qur'an, i.e. with respect to the *verbs*, *nouns*, *adjectives*, *adverbs*, etc! This translation *conforms* very *meticulously* to the *generalities* and the *specificities* of the text

[6] The word "**إبتغى**"= "**طلب حثيثا**" meaning: *earnestly quested*!

of The Qur'an *in full*! This is necessary as the diction of The Qur'an is: *unique*, *terse*, *perfect all around* and very *implicative*!

The Qur'an contains *no synonyms*! Therefore *every* word/phrase in The Qur'an is used for *itself*, portraying a *specific* image and conveying a *particular* message! In such diction depicted are the *inimitability* of The Qur'an and its *scientific fulfillments* in various disciplines over time! That is, as time *progresses* and various sciences *advance* and humans *mature more* the *miraculous and factual* nature of The Qur'an becomes *more apparent, amazing, and appreciated*! So the *verbatim* translation of The Qur'an *cannot* be *overemphasized*, as its translation by "meanings" *cannot* but be *deemphasized*!

The Qur'an depicts *multiplicities* of meanings that are *changing*, *cumulative* and *ever-increasing over time*! So it is *impossible* to translate its *meanings per se*! However, by *adhering* to its *verbatim* translation, that surely *safeguards all certainly to-come up future multiple meanings*!

12. Also, as *added advantages* of this translation: it has very *informative* footnotes, explaining the *exact* meaning of many *words/phrases* in The Qur'an! Additionally it has a *Lexicon* covering some *specific words/phrases* in The Qur'an! We *urge every-one* to read this translation, and have a say about it, if possible! The praise is for Allah and the prayer and the peace are on His Messenger, Mohammad (SAWS).

The Translator
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Note: 1
It is obvious that in this world there are human **demons** that are **hate-mongers** and/or **atheists**! Each is extremely zealous and very diligent **fabricator** of **facts-free claims** that are **totally unverifiable** about The Qur'an! They are **here** and **there**, but especially **over the internet**! They surely could **confuse** the **unwary** viewer or anyone **unguardedly** lessoning to them! However, the **deciding** factor with respect to The Qur'an **early on** is: **bring forth your proof** (S2:111)! The Qur'an right **post** its revelation posed the **challenge** to anyone to put forth anything **like** it or find any **verifiable fault** in it! That challenge **still stands and will go on forever**, as the challenger is from Allah! No one can stand to His challenge! The Qur'an is a **living miracle in multiple aspects**!

Note No.2

Clearly all **heretofore** translators of The Qur'an into **any** language, besides Arabic, did **not** have **correct/proper** understanding of all the above-mentioned **fundamentals** and **their corollaries**, so they did **not** observed them in their "translations"! Hence their "translations" are **fatally flawed**! Also the **innovation** with respect to **transliteration** as well as the **pronouns** and the **elimination** of the **ambiguities** associated with them in English vis-à-vis **terms** of The Qur'an is **unprecedented**, to the best of my knowledge!

Note No.3

I want to repeat here, like I did before in various occasions, that **anyone** who **can**, on his own or through him/her some other person/entity, **improve** my "Textual Translation of The Qur'an The Supreme", Revision **4.6.1**, **on a scientific bases**, I am willing to **pray** for him/her and **pay** for the **time** of that person/entity up-to **ten thousand ($10,000.00) U.S. Dollars per hour** for their work with respect to the aforementioned translation of The Qur'an! In this respect please go to my website:

www.qurantranslation.org

and read the *Introduction* and the *Prelude* to this translation! Also please read the نداء to be found in the right corner of the first page of this website! As without such a reading of both (*Introduction* and *Prelude*) the reader will **not** be adequately prepared for a correct and proper reading of this Translation, which is **unique** and **first** of its kind!

Thank you.

Very Important General Reminder

Any reader of The Qur'an *right at the outset must bear in mind*:

1. That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except where *needed* then the feminine gets addressed *explicitly*! All that for *rational* and *moral* reasons! (See the *Lexicon* attached to this *Translation for elaboration*)! The Qur'an employs the Arabic language as the vehicle of expression; therefore *rules* of grammar of the Arabic language apply!

2. All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly imaginable or knowable! That is because in existence there is *nothing*, *absolutely nothing* like Allah! Allah says in The Qur'an:

"Not as His like (*is*) a thing" (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable! So when you read: "His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc" you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *humanly*, known, knowable or imaginable actions or attributes! To *illustrate* let us take just a few examples with respect to *knowledge*:

Allah *versus* the humans	
A. Allah possesses *absolute* knowledge	*all* human knowledge is *relative*!
B. Allah *possesses* foreknowledge	*all* humans *lack any* foreknowledge.
C. Allah's knowledge is *laddonney* (i.e. *of Himself and irrespective* of time and/or *experience*)!	*all* human knowledge is *acquired,* through *experience and time*!

3. Last and not least, the entire Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully* knowledgeable about its entire contents! That is why no part of The Qur'an can or should be taken out-of-context. The Qur'an directs all who do not know to ask those who know!

Note of interest: The first letter starting The Qur'an is "ب" in "بسم الله الحمن الرحيم" =By Allah's name *Ar-Rahman*Ar-Raheem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'an is the letter "س" in the last word in The Qur'an "النـــاس" = "The peoples"! So combining the "ب" and the "س" we have the word "بس" meaning *enough*! That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*!

The Translator

* The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah! See footnote 67 next.



1.By Allah's name *Ar-Rahman*[67] *Ar-Raheem*[68] (*The multitudinous mercy Giver*).
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿١﴾

2. The Praise (*is*) for Allah, the worlds' Lord.
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٢﴾

3. *Ar-Rahman*, *Ar-Raheem* (*The multitudinous mercy Doer*).
ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٣﴾

4. (*My*) Owner/King[69] Day (*of*) The *Deen*(*requital*)[70].
مَٰلِكِ يَوۡمِ ٱلدِّينِ ﴿٤﴾

5. *Eyyaka*[71] (*exclusively You*[g]) [*we*] worship and *eyyaka nasta'aeno* (*exclusively from You*[g] [*we*] *seek assistance*).
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ﴿٥﴾

6. *Ehde* (*let-aright-guide* [*You*[s]]) us The *Seratta*[72] (*a single and a specific path*) The Straight.
ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ﴿٦﴾

7.*Seratta* whom[r] *an'ama*[73] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on them, other than[74] the *maghdhoobe*[75] (*reprobates, people who caused Allah's ire*) on them and nor the strayers.
صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

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* The "الفاتحة"= "The Opener-she[y]!" The superscripted suffix-*she*[y]" stands for the Arabic letter "ـة"=the *feminizing-denotative* letter! So, the word "Opener" is *feminized* in order to *reflect* the Arabic *feminine gender* of the word, as it is the "*Mother*" of *The Book* (*The Qur'an*)! Thus, the "*Mother*" is always a *feminine* gender! So "الفاتحة" depicts the *Beginning*, the *Introduction*, *succinctly representing* The Qur'an as a *whole*! It bears *multitudes* of meanings by Qur'an Commentators!

67 *Ar-Rahman*. This is a *unique* and an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (*S*17:110) says: "Let-say [*you*[s]]: let-invoke you[z] Allah or let-invoke you[z] *Ar-Rahman*, Whom indeed invoke you[z] so for Him (*are*) the names the *husna* (*most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being *exhorted* by such *admonition*! For a *contrast* see the next footnote 68 for *Ar-Raheem*!

68 On the other hand "*Ar-Raheem*"="الرحيم" is *one* of Allah's names the *husna* (*most-all-around-beautiful*), i.e. His *attributives*! Without the *definitive* article, "*Ar-*" = *The*, "*Raheem*" means "*multitudinous mercy giver*!" So, as such *anyone* who is a *multitudinous mercy giver can share* such a *characterization*! See the *Lexicon* attached to this *Translation* for more!

69 "Owner" *versus* "King": *Emam* ar-Razi, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'an, discussed these two words at *length*. He gives *strong arguments for both sides*. However, ultimately he seems to *incline* to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that "Owner" is more *advantageous*, as it leads to *bounteous generosity and far reaching mercy*. That is because the *owner* is *always protective* of his *ownership*. An *owner* of a slave will *feed* him, *clothe* him, *house* him, *visit and treat* him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the *strong* ones of his soldiers and *not* the weak! The *owner* is more *merciful* to the sinners by way of *kindness* and *understanding*. And finally, he says, *Al-Fateha*, has *five* names of Allah: *Allah*, *The Lord*, *Ar-Rahman*, *Ar-Raheem*, and *The Owner*. The reasons for that are as if Allah says: first I had *created* you, thus I am *Elah* (*Deity*); then I had *brought* you up through phases and favors, thus I am your *Lord*; then you had *disobeyed Me and sinned*; but I had *protected you and concealed* your sins; because I am *Ar-Rahman* (*The Owner*); then you had *repented*, and I *forgave* you; because I am *Ar-Rahemm*. However, there must be *rewards* and *punishments* for you on the Day of Judgment where *I am The Sole Owner of everything*, as no one owns anything except through *My Mercy*; and so, I am *The Owner* and *King* then-day!

70 The word "*Deen*," means Day of *requital/reckoning*, or *Day of Judgment*, where each is *accorded* his/her dues, *good or bad*!

71 The word "إيّاك,"="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*! But when *combined* with "نعبد," as it must, consistent with the text of the *Ayah*, then the result is "اسلوب حصر"= "*restrictive mode*," *becoming* an Arabic *tongue expression* meaning: *restricting the worship exclusively for You*,[g], i.e. for Allah SWT! Remember: "نحن وأنتم و إنّا و إيّاكم!"

72 The word "*Seratt*," is a Qur'anic term. It has *no* etymological root in Arabic. But in *Sharey'ah* terminology, and *specifically* when *identified* by, e.g.: the *determinative article* (ل، التعريف=The) it is a *bridge that separates* two *opposite* "worlds," the "*good*" and the "*bad*" or *Hell* and *Paradise*. It is a *particular* and *extremely fine and sharp Path*, connecting *Paradise* and *Hell* in the *Hereafter*. It is described in this Marvelous *Ayah*, as "Straight." And *every* single person *must cross over it before* accessing Paradise. Those who *cannot make it will fall in Hell*, may Allah protect us from that fate. But *generally*, i.e. *linguistically* it means: a *street*, a *road*, or a *way*.

73 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

74 The word "غير"= "*ghayre*" is an article of (1) *negation*, (2) *exception*, (3) a *dependent adjective*, and (4) *more*! So, it is neither "*not*," nor "*no*," nor "*except*," but "*other than*," see the *Lexicon* attached to this *Translation* for more elaboration and explanation!

75 The word "المغضوب" is an *objective noun and post fixed* ="مفعول و مضاف اليه" So there is *no* English equivalent for it *per se*! Hence it's *transliterated* and *parenthetically* explained, as indicated above! Some Qur'an scholars say: "المغضوب عليهم" are the polytheists and "the strayers"="الضّالين" are the hypocrites!

سورة البقرة
Surato Al-Bagara'te
(The Cow)

آياتها 286 Ayah

الترتيب 2 The Order

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif-Lam-Meem*.[76]	الٓمٓ ﴿١﴾
2. *Tha'leka*[77] (*he-that-afar-it/that*)[x] (*is*) The Book[x] no suspicion[78] *in it,[x]* [*it*[x]] (*is*) an aright-guidance[x79] for the *muttaqeena*[x80] (*reverential guarders against Allah's displeasure*)[x].	ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾
3. Who[r] believe they[z] by the invisible, and *youqeymona*[81] (*they*[z] *stand/maintain the prescribed obligations of*) the Prayer[w] and of what We provided them expend they.[z]	ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾
4. And who[r] believe they[z] by what (*had been*) descended to you[g] and what (*had been*) descended of before you[g] and by the Hereafter[w] they (*are*) *youqenoona* (*they*[z] *believe with certitude*).[82]	وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾
5. Those (*are*) on an aright-guidance from their Lord; and those, they (*are*) the thrivers.	أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾

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[76] See the *Lexicon* attached to this *Translation* for a commentary on this!

[77] The word "ذلك" has *three* distinct meanings: first as a *demonstrative pronoun*; second as a *possessive particle*; third as a *conjunctive pronoun*! Of *our concern here* is the *first* i.e. as a *demonstrative pronoun*! As such it's made up of *three* distinct *components*: (1) the particle "ذَا" = the *demonstrative pronoun* for *near*, *singular*, *masculine*, the *animate or* the *inanimate*; (2) the "ل، لام البعد" = for the "*afar idea*;" and (3) the "ك، ضمير المخاطب" *for the addressee's pronoun*. There is *no* English equivalent *per se* for "ذلك!" I believe it is best rendered as "he-that-afar-it!" So, "*he-that*" for "ذا," "*afar*," for "ل," "*it*" for "ك," which is: "*the fact*" or "*the reality*!" In this particular case, we want to point out the reason for the "*he-that-afar-it*," referring to the *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. in its *entirety* was *not yet completed*) from the *loftiest* and *highest* source, Allah, SWT; and (B) its *status* in Earth is *loftiest and most high*! Hence *no untruth could touch it in any way, form, or shape*! There is more about "ذلك," in the *Lexicon* attached to this *Translation*! Clearly the demonstrative pronouns in *English* are *not* as *descriptive* as their Arabic counterparts! See كتب النحو و الصرف!

[78] The word: "ريب"=*Suspicion* and the word "شك!"=*Doubt*; both *share* some *common grounds* but the words are *not* synonymous. Unfortunately *all* the numerous translators I came to know of, save this translator, use "شك" when they should have used "ريب" in this particular aspect! I can not fathom that, except perhaps some being *not* of an *Arabic tongue extraction* or *erudition* may be is the root of, if not all, the problem! Others of *Arabic tongue extraction* and *erudition* fell in the trap of a faulty *follower-ship*! *Doubt* is a state of *indecision* towards various alternatives *with neutral* i.e. *no malign intent* associated with such a state of *indecision*, because of *uncertainty*. *Suspicion* on the other hand is *doubt with insupportable preponderance* of *malign* intent or an *accusative attitude*, and thus *caution* and may be even *aversion* in the *mind* or *attitude* of the suspecting person towards what is being suspected! In other words such an *insupportable attitude* is on the basis of *flimsiest of presumption,* in fact *without any concrete evidence whatsoever*! Thus, right from the beginning the suspecting person would *claim to ascribe fallacy* or *evil* to what is being suspected! But since the facts do *not* support such a claim it would be *void and null*! So, "ريب" and "شك" although *share some aspects each is distinct from the other*! And *The Qur'an* from its *inception till the end of Time and beyond* there is "*no suspicion in it,* [x]" as *no one would ever be able to prove any thing against it*! It is the word of Allah, how could it be other than being with "*no suspicion in it* [x]"!

[79] The word "هدى" or "هداية" in *Arabic* is clear to be "*aright-guidance*," not just mere "*guidance*" as in English, i.e. in the *literal* sense of "*guidance*" means: "*ushering*," "*showing*," "*leading*," "*piloting*," "*steering*" etc!

[80] See the *Lexicon* attached to this *Translation* for this *special* word and its significance!

[81] The word "أقامَ" in "يقيمُونَ" has *several* meanings, but *relevant* to the Prayer are *two distinct* but *supportive* of each other! But first what is the meaning of: "أقامَ؟" "أقامَ" *linguistically* means:

"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".

So, "يقيمُونَ" means they: (1) *Maintain*, in the sense of *continuedness and keep-up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقامَ" has another "*sha'rey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only follow, perform, and maintain* it[w]!

[82] That is they are *absolutely certain*!

6. Verily who[r] disbelieved they[z] equal on them whether you[g] warned them or not warned them [*you*[s]], not believe they.[z]	إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed[83] Allah on their hearts, and on their hearing, and on their *abssa're* (*insights/discernments*) (*is*) an overlay[w] and for them (*is*) a great torment.	خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who[p] says [*he*]: we believed by Allah and by The Day [The] Last while not they (*are*) surely believers.	وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾ .
9. Mutually beguile[84] they[z] Allah and whom[r] they[z] believed; and not beguile they[z] except their selves[w] while not perceive they[z].	يُخَـٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (*is*) an illness;[85] so augmented them Allah an illness; and for them (*is*) a painful torment by what were they[z] lying.	فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾
11. And if (*had been*) said for them: let-not corrupt you[z] in the land[w]/Earth[w] said they[z]: verily only we (*are*) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (*are*) the corrupters, [and,] but not perceive they[z].	أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَـٰكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (*had been*) said for them: let-believe you[z] as believed the mankind, said they[z]: do we believe like believed the mooncalves; indeed; verily they, they (*are*) the mooncalves; [and,] but not know they[z].	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَـٰكِن لَّا يَعْلَمُونَ ﴿١٣﴾ .
14. And if met/encountered they[z] whom[r] believed they[z] said they[z]: we believed; and if they[z] secluded (*cloistered they*[z]) to[86] their Satans, said they[z]: verily we (*are*) with you[b] verily only we (*are*) *mustah'zeoona* (*we are affirmable-jesters/affirmably-jesting*).	وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَـٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
15. Allah *yastah'zeo* (*affirmably-jests* [*He*]) by them and protracts them in their excessiveness addle they[z].	ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَـٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (*are*) who[r] they[z] purchased[87] the misguidance-she[y] by the aright-guidance[x]; so neither profited-she[y] their trade[w]	أُو۟لَـٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَـٰلَةَ

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[83] That is closed *hermetically* and *determined irrevocably* or *consummated/concluded*!

[84] The word "يخادع" = beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/cheating, in *order to gain personal benefits*; and (2) *withholding boon-giving*. See الهادي و اللسان for the meanings! Thus, clearly Allah has *absolutely no need to gain* by engaging in such loathsome *human* traits. So when He "beguiles them," means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also "يخادع" like "يعاقب," as "يعا قب اللص" does not necessarily means mutuality. So "يخادعون الله" does *not necessacitate mutual action.*

[85] The word "*illness*," a disease of body or mind! That is in his "heart" a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[86] See the *Lexicon* attached to this *Translation* for discussion of the *significant* differences in Arabic between "*to* their devil," "*with* their devils," and "*by* their devils." In essence "*to*": indicates *subordination* to the devils, i.e. their devils teach them; "*with*" indicates *equality/collegiality* with the devil; "*by*" indicates *superiority* as emperor *versus* king.

[87] The Arabic words: (a) "إشترى" and (b) "شرى," occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شرى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

and nor were they[z] *muhtadeena*[88] (*they who found and accepted the aright-guidance*[x]).	بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ١٦
17. Their parable[x]/example[x] (*is*) as a parable[x]/example[x] (*of*) whom[x] *istawqada*[89] ([*he*] *affirmably kindled*) a fire[w] then *lamma* (*when/whence*) lighted-she[y] what (*is*) around him, went[90] Allah by their illumination and left them [*He*] in darknesses[w] not sight/discern they[z].	مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ١٧
18. *Sommon* (*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*)[91] so they return not.	صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ١٨
19. Or as *ssayyeben*[x] (*gliding-rain-laden-cloud*)[x92]of the sky[w] in it[x] darknesses[w93] and a thunder and a lightning; they[z] make/emplace their fingers in their ears from the thunderbolts[w] *hadhara* (*in caution of*) the death[x]; and Allah (*is*) Surrounder by the disbelievers.	أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ١٩
20. Almost the lightning[x] snatches (*off/away*) their *abssa'ra* (*insights/discernments*), everywhen it[x] lightened for them they[z] walked in it[x]; and if [*it*[x]] darkened over them they[z] upped; and had Allah willed [*He*] surely (*would have*) gone[94] by their hearing, and their *abssa're* (=*abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.	يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠
21. O you the mankind: let-worship you[z] your[n] Lord, Who created you[b] [*He*] and whom[r] of before you[b]; *la'alla*[95] (*craving currently unavailable deed that/perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*)[96].	يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١
22. Who [*He*] made for you[b] the Earth[w] a bed[97] and the sky[w] a *be'na'an*[x98] (*a build-in-progress*)[x] and [*He*] descended from the	ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ

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[88] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/ "*muhtadeen*!"

[89] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[90] Notice this great *Ayah* says: "went Allah = ذهب الله," i.e. *intransitively*, and not "أذهب الله"= "*caused to be gone*!"

[91] The words "صم، بكم، عمي" *all* are *plural nouns* while their *closest English corresponding equivalents* all *are adjectives* and so in English *no* plural for any *except to associate the respective word with a plural noun* "*people*!"

[92] The word "صيّب" has *three distinct* meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud! See البصائر!

[93] Darknesses could be a *multiplicity of darkness, darkness in each dimension or direction*; or a *compound degrees* of *darknesses*.

[94] The word "ذهب," i.e. *intransitively* not "أذهب," translated as (*would have*) gone, as "gone" stands for *many* meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*! See *The American Heritage Dictionary*!

[95] The Arabic word used here is specifically "*la-alla-kum*," made up of *two words*, "*la-alla*" and "*kum*." "*La-alla*"= *craving currently unavailable deed*, *perhaps abridges it*! Another Arabic word "*asa*," = *may*! The two words are frequently used in The Qur'an. *Linguistically*, both words are particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, *if the action is from Allah*, realization of which is *always sure and definite*. The second part of the word is "*kum*"= the pronoun for "you.[b]" Thus, here "*la-alla-kum*"=certainly. Thus, if you[f] were to worship your[n] Lord you[f] will be (certainly) *righteous*.

[96] The word "تتقون"="*tataqoon*," based on the Arabic word "*waqa*," *linguistically* meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "*tattaqoon*" means: "*you*[z] *reverentially guard against Allah's displeasure*" by *adhering to Allah's Criteria of prescription and proscription*. There is *no* English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*! The English word "piety" surely falls short of "*taqwa*"! See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*!"

[97] The Arabic word "فراشا," *literally* means (1) "mattress," or (2) "carpet," or (3) *figuratively* the word "فراشا" is used to *also* mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*. See اللسان!

[98] The word "بناءاً"= "*bena-an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunnation at the end of an *objective* noun; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in *conjunction* with: "And the Heaven[w] We built it[w] by *ay'den* (*divine Might*), and verily We surely (*are*) expanding/expanders!" (S51:47). Also it could mean: (2) first time going in *privacy with a bride after* the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*!

sky[w] a water[x]; then *akhraja* ([*He*] *produced/emerged*) by it[x] of[99] the *thamara'te*[w] (*trees/plant-crops/fruits*) [w] a *rez'qan*[x] (*provision-/victuals for sustenance*)[x] for you[b]; so let-not make[100] you[z] for Allah compeers while you[f] know.	بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾
23. And *en*(*if*) you[c] were in suspicion of what *nazzalna* (*repetitively descended We*) on Our *abde*[101] (*slave*), then *oto* (*let-come you*[z]) by a *Sura'ten*[w102] (*division of The Qur'an*)[w] of its[x] like; and let-summon you[z] your[n] witnesses/testifiers[103] of lesser than/without Allah, *en*(*if*) were you[c] *ssa'deqeena*(*always-truth-enforcers*).	وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾
24. Then *en* (*if*) you[z] did not and (*shall*) never do you[z] then *ettago* (*let reverentially self-protect you*[z] *from*) The Fire[w] which[u] its[w] fuel[104] (*are*): the mankind and the rocks[w] (*it had been*) prepared-she[y] for the disbelievers.	فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾
25. And *bashsher*[105] (*let-tell* [*you*[s]] *pleasant tidings*) whom[r] they[z] believed[x] and they[z] worked the righteous-works[w]; verily for them[x] (*are*) gardens[w] run[w] from under it[w] the rivers; every-when *ruzeqo* (*they*[z] *had been provided/rationed*) from it[w] of[106] a *thamaraten*[w] (*trees/plants crops/fruits*)[w] a *rez'qan*[x] (*provision-/victuals for sustenance*)[x] said they[z]: this (*is*) which[x] *ruzeqna* (*we were provided*) of earlier; and *oto*[107] (*they*[z] *had been given/churned out*) by it[x] a similar; and for them[x] in it[w108] (*are*) spouses[w] (*wives which had been*) purged[w] and they (*are*) in it[w] immortals.	وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾
26. Verily Allah not (*feels*)-discomfit[109] to strike [*He*] a parable[x]-/example[x] certain,[110] a mosquito[w] and what (*is*) atop/above[111] it[w]; so as-to whom[r] they[z] believed[x] so they[z]	۞ إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ

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99 The word "*of*" here *implies remarkable significance*, *connoting*, and Allah knows best, that *all* the crops (i.e. all the *varieties* of fruits and vegetables) brought about and known in this world are but *only a fraction of* a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

100 The word "**جعل**" has at least *nine distinct linguistic* meanings and a *tenth* "*religious*" meaning! Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

101 The word "*ab'de*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration! It's an *absolute honor* to be Allah's "*ab'de*"-as that means, among other meanings, that one is FREE and could *not* be owned by any other!

102 See the *Lexicon* attached to this *Translation* for this *proper* name of *a division of The Qur'an*!

103 These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of *The Qur'an*.

104 The word "**الوَقود، بفتح الواو**" is *firewood*, but also it could mean *any* fuel! See **اللسان**!

105 See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/mubashsheron*=**بشَّر\يُبَشِّر\مُبَشِّر**!

106 This prepositional word, "*of*," is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

107 The word "**أتوا**" perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean "*churned out*," rooted in "**إتاء**," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter! Clearly Paradise's trees once picked its fruits are *immediately* replenished by an *identical twin of whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked!

108 This "*it*[w]" refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

109 The word "**يستحي**" is an *intransitive* verb, and the closest English equivalent to it is "*discomfit*," a *transitive* verb! So to circumvent that I *parenthetically prefixed* "discomfit," the *noun*, with "*feel*" in its *intransitive* sense!

110 See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinitive* article="**ما المصدرية**!"

111 The particle "**ما**" and the words "**فما فوقها**," in this *Ayah* all deserve a *pause for pondering*! *First* the particle "**ما**"="**ما المصدرية**"=the *infinitive* particle for greatest *intensity*, i.e. intensifying the *mosquito* and *what is beyond* it[w]! *Second* "and what (*is*) above it[w]!" Clearly the "**ف**" in "**فما**" is *coupling* or *conjunctive* particle meaning *and* whatever that which could be above it[w], i.e. *positively* or *negatively*, i.e. to say: *larger or smaller* than it[w]! See **إعراب القرآن، لمحمود صافي**! Lately it has been *reported in the scientific community* that there is a *microscopic* "thing" atop of the mosqueto!

know verily it[x] (*is*) the right[x] from their Lord; and as-to whom[r] they[z] disbelieved [x] then they[z] say: what wanted Allah by this a parable[x]/example[x]; [*He*] misleads by it[x] multitude and [*He*] aright-guides by it[x] multitude; and not [*He*] misleads by it[x] except the *fa'seeqeena*[x112] (*rebels vis-à-vis Allah's command*)[x].

ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ٢٦

27. Who[r] breach they[z] Allah's covenant[x] from after His *meetha'qe*[x] (*ratified-covenant*) [x] and sever they[z] what Allah commanded by it[x] to/that ([*it*] *be*) joined; and they[z] corrupt in the land[w]/Earth[w] those they (*are*) the losers.

ٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِۚ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٢٧

28. How (*do*) you[z] disbelieve by Allah while you[c] were dead and then [*He*] quickened you[b]; afterwards[113] [*He*] deadens[114] you[b]; afterwards [*He*] quickens you[b], afterwards to Him (*to be*) returned you[z].

كَيۡفَ تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨

29. He Who created for you[b] what (*is/are*) in the Earth[w] together; afterwards *istawa*[115] ([*He*] *set Himself*) to the Heaven[w] and *sawwa*[w116] ([*He*] *set/evened/proportioned*) [w] them[y] seven Heavens[w] and He (*is*) by every thing Omniscient.

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

30. And *edh* (*when*) said your[r] Lord to the angels: verily I am making in the Earth[w] a vicegerent[x117]; said they[z]: do [*You*[s]] make in it[w] whom[p] [*he*] corrupts in it[w] and [*he*] sheds bloods; while we *nusabbeho*[118] ([*we*] *single You*[g] *as excelling in all good qualities/that You*[g] *transcends all shortcomings/and that You*[g] *are unique all around*) by Your[r] Praise and [*we*] sanctify for You[g]! Said[*He*]: verily[119] I[*I*]know what not you[z] know.

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠

31. And [*He*] taught Adam the names[x], all (*of*) it[w]; afterwards [*He*] showed them on/over[120] the angles then said [*He*]: *anbe'oney* (*let-inform Me you*[z] *by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).

وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١

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112 See the *Lexicon* attached to this *Translation* for the word *fa'seqoon* and its *grammatical* inflections!

113 The word "**ثُمّ**" has the *connotation* of "*lagging*" or "*slacking*," i.e. *taking effect at a latter time*!

114 The word "**أمات**," in "**يميتكم**" is the *transitive* verb *to deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

115 The word "**استوى**" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "***استوى***" is not knowable*, because there is *nothing* to *compare* Allah to/with to know the "*how*" of His action! He is *unlike* any thing known or knowable!

116 The word "*sawwahunna*" is made up of *two parts*, the word "*sawwa*" and the pronoun "*hunna*." The word "*sawwa*" has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced.* (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun "*hunna*"= them,[y] a *feminine plural*.

117 The word "**خليفة**" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*! The word "**خليفة** is a *masculine* and the **ـة** in "**خليفة**" is for intensification as in **علامة**. See **كتب التفاسير، مثل: تفسير البيضاوي و روح المعاني لـ الألوسي**

118 The word "*nusabbeho*," means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!

119 This word "verily" here is introduced to *intensify* "**إنّي**," which is in fact "**إنّ**" and "**إني**!"

120 Note that "**على**" = "*on*/over," is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*! See **المغني**!

32. Said they[z]: *subhana*[121] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] no knowledge for us except what You[g] taught us; verily You[g], You[s] (*are*) The Omniscient, The *Hakeemo*[122] (*infinite hekmah*[123] *Possessor*).	قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾
33. Said [*He*]: O, Adam, *anbe'hum* (*let-informed them* [*you*[s]] *by piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [*He*]: have [*I*] not said [for] you[b] that I know the Heavens'[w] and the Earth's[w] invisible; and [*I*] know what you[z] disclose and what you[c] were concealing.	قَالَ يَـٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ﴿٣٣﴾
34. And *edh* (*when*) We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Eblisa (*Satan*) *aba*[124] ([*he*] *categorically refused*) and *istakbara*[125] ([*he*] *affirmed his standing haughtily above submission*) and [*he*] was of the disbelievers[126].	وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ ﴿٣٤﴾
35. And We said: O, Adam let-reside [*you*[s]], you[s] and your[t] spouse the Paradise[w]; and let-eat [*you*] both from it[w] opulently whence [*you*] both willed; and let-not [*you*] both near this[w127] the tree[w]; then, [*you*] both (*would*) be of[128] the *dha'lemeena*[129] (*injustice-doers*).	وَقُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ﴿٣٥﴾
36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it[w]; so [*he*] exited them both from what both were in it[x]; and We said: *ebbetto*[130] (*let-you*[z] *alight/touch-down/dwel-basely/emigrate-/immigrate*), some (*of*) you[b] for some foe[131]; and for you[b] in the Earth[w]/land[w] (*is*) a *mustaqarron*[132] (*permanent-abode/-ultimate realization*) and a *mata'aon*[133] (*resource of transitory worldly delights*) to a while.	فَأَزَلَّهُمَا ٱلشَّيْطَـٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَـٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
37. So *talaqqa*[134] (*received/took bestowal*) Adam from his Lord words[w]; so [*He*] relented on him; verily He, He (*is*) The *Tawwbo* (*iterative Accepter of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).	فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَـٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

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121 The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

122 See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
See the *Lexicon* attached to this *Translation* for "*hekmah*!"

124 The words *aba*= "أبى=إمتنع إمتناعاً لا رجوع فيه", means *categorically* (*absolutely, without exception*) refused a definitive refusal with the intention of never to yeild! So, it is *not* just simply refused!

125 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

126 The word "الكافرين" = "*the disbelievers*" here could *also* mean "*the ingrates*!"

127 The *singular* pronoun for a *tree*[w] is *feminine* that is why its *demonstrative* case as here is a "*this*[w]"!

128 It is *important* to note here the phrase "*of* so and so," if a person is a "*wronger*" or "*of wrongers*" the two have *significant differences*. The "*wronger*" could have done the wrong/wrongdoing *once* or so; but "*of wrongers*" signifies *frequent and continual wrongdoing by the wronger*!

129 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

130 The word "اهبطوا!" rooted in "هبط," meaning *alight/touch-down/dwelled basely/dwelled in evil*! See اللسان! Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): "اهبطوا مصراً"= *ebbetto Misran=Egypt/any-town*!

131 The word "عدو," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see اللسان and الهادي!

132 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

133. The word "متاع"="*mata'a*" is rooted in the word "مَتَّعَ," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

134 That is, and Allah is knowinger, by inculcation, inspiration or instruction!

38. Said We: *ebbetto* (*let-you*[z] *alight/ touch-down/ dwel-basely-/ emigrate/ immigrate*) from it[w] together; then when[135] *ya'teyann* (*assuredly comes to*) you[b] from Me an aright-guidance, so whoever [*he*] followed My aright-guidance then neither a fear (*is*) on them, and nor they sadden.	قُلْنَا ٱهْبِطُواْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾
39. And who[r] they[z] disbelieved and they[z] denied by Our *Aya'te*[w] (*messages/ signs/ proofs*) those (*are*) The Fire's[w] companions; they (*are*) in it[w] immortals.	وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَـٰتِنَآ أُوْلَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ هُمْ فِيهَا خَـٰلِدُونَ ﴿٣٩﴾
40. O, Israel's sons[136] let-remember you[z] My boon[w137] which[u] *an'amto*[138] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b]; and let-fulfill[139] you[z] by My covenant[x] I fulfill by your[n] covenant[x]; and *eyyaya*[140] (*indeed exclusively Me*) so let-you[z] dread [*Me*][141].	يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُواْ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّـٰىَ فَٱرْهَبُونِ ﴿٤٠﴾
41. And let-believe you[z] by what I descended (*i.e. of Qura'n*[x]) *mussa'ddeqan*[142] (*accepter as credible*) for what (*is*) with you[b]; and let-not be you[z] first rejecter/disbeliever[143] by him/it[x]; and let-not purchase you[z] by My *Aya'te*[w] (*messages/ signs-/ proofs*) a little price; and *eyyaya*[144] (*indeed exclusively Me*) so *ettago'ne* (*let you*[z] *reverentially guard against My displeasure*) [145].	وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرٍۭ بِهِۦ وَلَا تَشْتَرُواْ بِـَٔايَـٰتِى ثَمَنًا قَلِيلًا وَإِيَّـٰىَ فَٱتَّقُونِ ﴿٤١﴾
42. And let-not confound[146] you[z] the right[x] by the falsehood[x] and [*let not*] conceal you[z] the right[x] while you[f] know.	وَلَا تَلْبِسُواْ ٱلْحَقَّ بِٱلْبَـٰطِلِ وَتَكْتُمُواْ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And *aqemo*[147] (*let-stand/ maintain you*[z] *the prescribed obligations of*) the Prayer[w] and *aa'to* (*let-you*[z] *produce and fulfill the obligations of*) the *Zakata*[w148] (*prescribed portion of personal possessions*)[w] and *erka'o* (*let-you*[z] *markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).	وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرْكَعُواْ مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾

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[135] This "إمّا" is really "إن" *added to it* "ما" for *affirmation*, making the happening a matter *only* of "*when*!" For some elaboration see الدّر المصون، لـ احمد الحلبي!

[136] The word "بني," is the grammatically inflected (modified) *plural* for "إبن," which means "*son*," *not child per se*, as *child* could mean a *male* or a *female*! However, it is *rather common* for The Qur'an to address the *male gender* but *definitely includes* by implication the *female* gender for the intention of the message! Clearly *there is wisdom*, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for *every* word usage in The Qur'an! For example, addressing the male gender The Qur'an says: O, you *he-believers*, but obviously intending the *inclusion of the female gender* too! However, some time, *specifically* addressing *each* individually, as: O, you *he-believers* and *she-believers*! Hence, *to be contextually correct* we should say: "O, *sons* of Israel," not "*children* of Israel!" But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his *sons*, the female gender is *included* vis-à-vis the message being conveyed!

[137] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[138] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[139] The word "اوفوا" from "التّمام" = "الوفاء،" meaning gathering *the last* component of any obligation to make it a whole! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

[140] The word إيّاي" = "أداة توكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

[141] The letter "ن" in "فارهبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فارهبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[142] The word "*mussaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

[143] The word "كافر" rooted in "الكفران," so lending itself to be *both* either *rejecter/ repudiator* or *disbeliever*! See البصائر!

[144] The word "أداة توكيد لضمير منصوب"= "إيّاي،" = an article of *intensity* for an *objective pronoun*!

[145] The letter "ن" in "فاتّقون," see footnote 131 above!

[146] The word "تلبسوا" = "*confound*" comes from "لَبَس، أو لَبَّس، أو البَس" all meaning *confused the issue*! So those who "*confound*" the issue as if they *cover* it or *mix* it as to make it seemingly "*indistinguishable*" so the confounders *mislead* the people!

[147] The word "أقام" in "أقيموا" is covered in the *Lexicon* attached to this *Translation* with an *elaborate* discussion on this important word! Also see footnote **72** of (S2:3) regarding "يقيمون"!

[148] See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

44. Do you[z] command the mankind by the *berre*[149] (*the dutiful obligation/lawful obedience*) and you[z] forget your[n] selves[w] while you[f] recite the book[x]; do then not reason you[z].

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. And let-seek you[z] assistance by the patience and the Prayer[w]. And verily it[w150] (*is*) certainly big[w] except on the *khashe'-eena*[151] (*they who: totally subdued their body, sight, sound, and markedly bow in the Prayer*).

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾

46. Who[r] they[z] presume that they *mulago* (*are meeting/facing*) their Lord, and that they (*are*) to Him returnees.

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾

47. O, Israel's sons: let-remember you[z] My boon[w152] which[u] *an'amto*[153] (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you[b] and surely I preferred you[b] over the worlds[154].

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾

48. And *ettago* (*let you all reverentially self-protect in*) a day (*in which*) no self[w] requites *a'n*[155] (*about another/instead of another*) self[w] a thing; nor (*to be*) taken/accepted from it[w] an intercession[w]; nor (*shall be*) taken from it[w] *adlon*[x] (*ransom-/compensation*)[x]; and nor (*are*) they (*to be*) succored.

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

49. And *edh* (*when*) *najjaynakum* (*We repetitively delivered you[b]*) from the Pharaoh's *aal'e* (*family, house, kin, chiefs, followers*), they[z] afflict you[b] ill-the-torment; *youthabbehona* (*they[z] iteratively slaughter*) your[n] sons and *yasta'hyouna*[156] (*they[z] affirmably-let-live*) your[n] women; and in *tha'lekum*[157] (*he-afar-collective-you/that*) (*is*) a great essay from your[n] Lord.

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And *edh* (*when*) We sundered by you[b] the sea; then *anjaynakum* (*We delivered you[b]*) and We drowned the Pharaoh's *aala* (*family/house/kin/chiefs/followers*) while you[f] look.

وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾

51. And *edh* (*when*) mutually We appointed *Mosa* (*Moses*) a forty nights[w]; afterwards *ittakhathotom*[158] (*took and presumed you[c]*) the calf from after him, while you[f] (*were*) *dha'lemoona*[159] (*injustice-doers*).

وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾

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149 *Albere* here meaning *dutiful obligation/lawful obedience*, see التاج and الطبري! Minimum needs!

150 The [it[w]] here refers to the *Prayer*, as the pronoun "ـهـ" in "إنّها!" refers to the *specific Islamic Prayer*!

151 The word "خاشعين,"=*khashe'een*, is *plural, masculine, subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعين," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوعً" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally *subdued their body, sight and sound*! Also some time "الخاشعين" = they who are *ra'ke'een* (see S2:43 above) in the Prayer! See البصائر and اللسان!

152 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

153 See footnote 138 for أنعم!

154 That is of *their* Time, Qur'an commentators say!

155 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"

156 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

157 See the *Lexicon* attached to this *Translation* regarding the meaning of "ذلكم" ="*thalekum*!"

158 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is *always taking and presuming some thing associated* with what was taken! Thus, it is *not* just the mere *taking* = "أخذ!"

159 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!